Dance Till the Stars Come Down From the Rafters

Talks given from 1/1/80 to 31/1/80
Darshan Diary
31 Chapters
Year published: *Unpublished*

Dance Till the Stars Come Down From the Rafters

Chapter #1
Chapter title: None

1 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001015
ShortTitle: RAFTER01
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Susan) -- This is your new name: Ma Nartano.
Nartano means dance and dance is the essential core of sannyas.

I don't believe in renunciation, I believe in rejoicing. Life should be a song, a dance, not sadness. The so-called saints have been too heavy, sad, sombre, and they have created an atmosphere of sadness all over the world. Churches have become cemeteries, they are no more celebrations. Even if celebrations are arranged, they are done in such a way that they lose the very quality of celebration. They become formal. They are no more fun, they are serious. Holiness has become too identified with seriousness.

My work is to destroy that identification totally. Holiness should be wholeness, and wholeness is always a dancing state, a state where the dancer disappears into the dance.... Dance your way to God. Dance till the stars come down from the rafters. Dance creates the fire in which all that is useless is burned, only the essential remains. Dance creates the fire in which gold

becomes purer and purer and purer, and ultimately only purity is left.

(To Amy) -- This is your new name: Ma Gito. Gito means song. Become a song... just a small song will do! Good!

(To Helmut) -- Your name: Swami Helmut. Helmut means courage, great courage. Sannyas needs it. It is the most fundamental requirement because you will be moving from the known into the unknown, from the mind to no-mind, from the visible to the invisible.

Ordinary courage is not enough, total courage is needed. Because one almost has to die, to die to the past so that the new can be born. It is a rebirth. But it can be managed, it is not impossible. We have the potential to do it.

Existence requires of you only that which you *can* do; it never requires anything impossible, difficult, arduous, of course, but not impossible. It is tremendously paying. When one moves from the mind to no-mind one is passing through death deliberately. The thrill is immense and the surprise is infinite.

For the first time one starts experiencing life in its utter beauty. That experience is God.

(To Mauro) -- This is your name: Swami Anand Mauro. Anand means bliss. Mauro means dark.

Bliss can be looked at in both ways, as light and dark, because it is both it is neither. It is light certainly, because there is great luminosity, and it is dark also, because there is great depth. That depth gives it darkness, but the darkness is luminous, that is its paradox. That darkness is full of light, that darkness is light itself.

The same paradox persists in all religious experiences: death becomes eternal life, darkness becomes infinite light, matter becomes divine... because existence is basically one.

Darkness and light are two polarities of the same phenomenon. One has to learn to be blissful in both ways; one has to be blissful in life and one has to be blissful in death, blissful when one is succeeding and blissful when one is failing. When you are blissful irrespective of the situation, then only you are blissful.

This is your name: Ma Iaia. It is a beautiful name... it means the creative heart.

For centuries religion has been uncreative, because it was escapist, because it believed in renouncing the world; hence it could not be creative. It was afraid of beauty, it was afraid of form, it was afraid of everything. It knew only one way to reach god and that was slow suicide. It created a very suicidal humanity.

My approach is just the opposite: god is not against life, god is life; god is not against beauty, god is the ultimate beauty. God is the very heart of existence and god is the creator. The only way to participate in his space is to create something. The creative person comes closest to god; not the

worshipper, but the creator, not the people who go on doing religious rituals, but the people who sing, the people who make art, the people who paint; the musicians, the dancers, the scientists -- all the people who in some way create.

Creativity to me is real worship. And when you are lost in your creativity you are in god, you pulsate with him, your being is in rhythm with his being, and those are the moments of eternity. You transcend time, you enter into the deathless dimension.

(To Andrea) -- Your name: Ma Andrea. Andrea means courage.

What is courage? The most significant definition is the capacity to drop the familiar, the known, because that's what mind is; the familiar, the known, the past. And the moment you drop the past you open up to infinities. But man is afraid to be so open, man feels lost in that vast space.

Mind is a small thing. It feels cozy, warm. It is like a golden cage: it is beautiful, you can decorate it -- and everybody tries to decorate it. That's what our education is for: to decorate the golden cage and make it so beautiful that it becomes almost impossible for you to leave it. You start clinging to it. You forget that you have wings, that the whole sky is a challenge, that you have to go to the stars, that there is a long, long journey ahead.

Hence my definition of courage is the capacity to drop the golden cage of the mind and to go into the unknown in spite of all the fears, in spite of the insecurity of it all. Only that person who has that quality is religious. Others are pretenders: Christians, Hindus, Mohammedans -- all pretenders.

(To Izaba): -- This is your name: Swami Izaba. Izaba means the essential man.

Much is accidental, incidental. One's being Hindu or Christian, black or white, man or woman, poor or rich, educated or uneducated -- these are all accidental things, not essential.

The only thing that is essential is awareness. And people are lost in the non-essential. They have become oblivious of the essential, they are ready to sell the essential for the non-essential. That's how everybody has sold his soul for the non-essential. That's how everybody has sold his soul and become soul-less.

Sannyas is an effort to reclaim one's soul back. So from this moment awareness becomes your essential endeavor, your essential target. Everything can be sacrificed for it but is cannot be sacrificed for anything.

(To Anne) -- This is your name: Ma Anne. Anne means grace.
Grace is spiritual beauty.

There is a beauty which can be described as physical. It is of the form, of the proportion, of the body. But physical beauty does not make a person necessarily beautiful, because a very ugly soul can exist in a very beautiful body. And it happens more often, because the people who have beautiful bodies don't care much about the soul; they are satisfied with the beautiful body. They have already 'got it' they feel, there is nothing else to achieve, god has given them enough, so they remain confined to the body, and deep down

an ugly ungraceful soul exists.

This is one of the problems: when people fall in love with each other they fall in love with their physical beauty -- naturally because that is apparent, you can see it. Slowly, slowly, when you live together you start becoming aware of the inner. It needs a little intimacy, time, patience, different situations, different contexts, in which the inner can become revealed. And the moment the inner becomes revealed, problems arise; the honeymoon is over. Then there is conflict and jealousy and domination, and all kinds of ugly things start surfacing.

Grace means inner beauty: the beauty of meditation, prayer, love compassion. The contemporary mind is too concerned with the physical. There are many beauticians, hairdressers, and so much goes on in the name of physical beauty; almost seventy per cent industry in the world is concerned with the physical. And nobody seems to be concerned with the spiritual beauty. That's exactly our concern.

Sannyas means an effort to create inner beauty, a beauty which is not of the body, not even of the mind, but of your consciousness. And this is the mystery: once your consciousness has grace, your whole body becomes beautiful, suffused with the inner. The inner starts filtering out of the physical, it starts radiating.

There are two traditions about Jesus. One tradition says he was very ugly, the other tradition says he was very beautiful. Down the ages Christians have been quarreling about what was actually the case, and they cannot decide. My feeling is that he was both. He must have been physically ugly and then suddenly when the inner explosion happened, the grace started flowing though his ugly body, he must have looked beautiful, tremendously beautiful. So those who could not see the inner must have thought him ugly and those who could see the inner -- his disciples, his followers, his lover, his friends -- they thought him immensely beautiful.

I don't see any contradiction because both can exist together. Remember, the inner beauty has to be created -- and to create it is the whole art of religion.

(To Julien) -- This is your new name: Swami Sanatan. Sanatan means the eternal one.

We are not born at our birth and we don't die at our death. Birth and death are only episodes in our eternal journey. Life has no beginning and no end -- and to know this is to know god. There is no other god. To feel this eternal flow of life is to experience god, tao, dhamma.

As you become silent, as you go deeper into your being, slowly, slowly you start feeling that you are not the body, you are not the mind. They are such absolutely certain experiences, the certainty is so absolute that you cannot doubt it. You are the eternal hidden inside the temporal. The temporal is only like a house. We have changed many houses and we will change many houses.

Once this experience becomes settled all fear disappears, because death disappears -- how can there be fear? All anxiety, anguish disappears, all tensions disappear; one becomes at rest. Nothing can destroy you, it is

impossible to destroy you.

Krishna in the Gita says: Fire cannot burn you, swords cannot kill you. When this becomes your experience, not just a belief, the life is tremendously relaxed, you are at home. Then yon can one enjoy the dance, of the stars. Only then can one participate in the dance of the stars, one can sing with the birds. then one has no personal problems at all. Then one can become part of the universal. One knows one is part of the universal.

(To Jos) -- This is your new name: Swami Puratan. Puratan means the ancient one.

Nobody is new, all are very ancient pilgrims. We have always been here -- in different forms, in different bodies, doing different things, but we have been here and we are going to be here forever. There is no way for us to disappear from existence. Nothing can be destroyed and nothing can be added to existence. Existence is always exactly the same.

Now even science accepts that we cannot destroy anything and we cannot add anything; only forms change. The river goes on, only waves change. Sometimes there are big waves, sometimes small, sometimes no waves, but it is the same river. With waves, big waves, small waves, no waves, it is the same river.

This insight takes you beyond time -- and to go beyond time is to go beyond misery. To know the timeless is to enter into the world of bliss. Your name will remind you again and again that you are the ancient one, the timeless one, the eternal one. So no need to be worried about small things, no need to be too concerned about mundane things; they come and go, you abide. Remember that which abides, which never comes, never goes. That is god, and that is within you as it is within everybody else.

(To Peter) -- This is your new name: Swami Gynodaya. Gynodaya means the rise of true wisdom.

Knowledge is easy and cheap. One can accumulate as much as one wants, one can borrow it from others. But wisdom is costly, very precious. One has to pay for it with great effort, awareness, meditativeness. Nobody can give it to you and nobody can take it away from you. It is absolutely your individual effort that will release your wisdom. It is there like a seed, but only like a seed. It has to be planted, nourished, nurtured, watered, taken care of -- and that's what meditation is all about. Slowly it starts growing. Then you become a rose bush and many flowers come. The moment those flowers open up and your fragrance is released to the winds there is great joy -- not only in you -- the whole existence rejoices with you.

Whenever one person becomes enlightened, the whole of existence takes a step ahead.

Dance Till the Stars Come Down From the Rafters

Chapter #2
Chapter title: None

2 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001025
ShortTitle: RAFTER02
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Zina) -- Your name: Ma Zina. Zina is from Persian. It simply means the feminine. It is significant, particularly in the search for truth. One has to be feminine. By feminine I mean receptive, open. One has to be a woman. By woman I mean just like a womb. Whether one is male or female is irrelevant.

Unless one becomes a womb one never becomes pregnant with god. One cannot conquer god, one can't be aggressive -- that is the sure way to fail. One can only surrender and allow god to happen. That's what the quality of being feminine really is. That is the essential core of meditation.

(To Regina-Celia) -- This is your name: Ma Regina Celia. Regina comes from Latin; it means the queen. Celia also comes from Latin; it comes from a woman saint, Cecilia, who was tortured, killed. But she went on singing while she was being tortured and killed. She died singing, hence she became the patron saint of music.

Both words are beautiful. Everyone is born as a king or a queen, but we have to discover it. It is not apparent, not on the surface. It is hidden deep inside; our kingdom is there.

And music is of immense importance for a sannyasin, because music is the most natural door to meditation. All other meditations are more artificial. Music is natural because nature is full of music: the sound of running water and the wind passing through the trees and the birds singing and the bees humming. The whole of existence is a deep melody: one has to learn to listen to it.

The way to listen to it is to be simply available, open, vulnerable, not thinking about it. Thinking is a disturbance, a distraction. It is just listening without any thinking. Then it penetrates to your very core and it can become

the first glimpse of your inner kingdom. Music can reveal the queen in you, music can confer queenship, kingship. It releases you from all kinds of bondage because it releases you from mind and mind is the only prison there is.

(To Regina) -- This is your name: Ma Regina. Regina can have two meanings: one from Latin, then it means the queen, the other from the Teutonic, then it means purity. Both meanings can be joined together. Only purity will make you a queen, nothing else; not the riches of the world, not wealth, not political power. Those are all ego trips and basically they keep you a beggar because you go on desiring more and more. That's what the state of a beggar is.

The state of a king or a queen is when there is no desire left and that's exactly what purity is. when all desires are gone the gold is pure. When all the desires are gone the mind is gone, the ego is gone; there is noting which can make you impure any more. And that lotuslike purity, that innocence is divine, That's what gives you the first evidence of god, the first proof that god is not only a concept bu a reality that permeates the whole.

(To Keith) -- This is your name: Swami Keith. Keith means wind.

The life of a sannyasin can be most appropriately represented by the wind. It is freedom: freedom from all conditioning, freedom from all ideology, freedom from words, theories, freedom from min. One becomes just like the wind; then the whole sky is yours.

Ordinarily people are living in cages: Hindu, Mohammedan, Christian, German, English, Indian, Communist, Fascist, Socialist, all kinds of cages -- political, religious, social. A Sannyasin has to come out of all prisons and be just like the wind. then all directions are your, the whole of existence is yours. And freedom is the highest value in life. There is nothing higher, more sacred than freedom.

(To Allan) -- This is your name: Swami Allan. Allan has two meanings; both are beautiful, significant. One is cheerfulness and the other is harmony.

Harmony can be achieved only by the cheerful one. The sad person can never attain to harmony. Misery means nothing but disharmony. When you are not in accord with yourself and with existence that is misery. When you are deep in accord within yourself and with the without too, bliss arises.

Cheerfulness is a by-product of harmony and also a stepping stone towards harmony. One can either begin by being cheerful, and harmony is attained, or one can begin from the other end by being harmonious , and cheerfulness is attained, But both always happen together. you cannot have one. The harmonious person is bound to be cheerful, overflowing with joy and the joyous person cannot be but harmonious.

My effort here is to give you methods of both kinds. It sirs a few to start by being cheerful; those who are alert enough to snap out of their settled misery -- which is just a mind-phenomenon, which is just like a dream, a nightmare. Those who are capable of snapping our of it can start be being

cheerful, by singing, by dancing, and they will become harmonious. If it is not possible ... For a few people the nightmare seems so real that they go round and round but they cannot come out to it. It seems impossible for them to come it. Whatsoever they do feeds the nightmare. Then they have to start by being harmonious. Then dancing and singing are not,, and cannot be their beginning. Then they have to so something like zazen, vipassana... Some silent meditation which creates harmony first. Once it is there they can dance and they can sing.
For you it will be good to start being cheerful. You can manage it!

(To Ingo) -- This is your name: Swami Ingo. Ingo comes from eng. Ing is a mythological god of peace and prosperity.

Be peaceful and you are prosperous... but not in the ordinary sense of the word 'prosperity'. Not that you will become wealthy, not that you will have many possessions by being peaceful, but one thing is certain: by being peaceful, whatsoever you have will be more than enough, you will be contented with it. That is prosperity.

There was one Indian mystic who used to call himself 'Emperor'; his name was Rama but he always called himself Emperor Rama. The first book that he wrote, he entitled SIX ORDERS OF EMPEROR RAMA. When he went to America people used to ask him 'Why do you call yourself Emperor? We don't see anything in you, in fact you seem to be just a beggar.' A begging bowl was his only possession. He would laugh and we would say 'That's why I call myself an emperor because I desire nothing and I possess the whole of existence!'

When you don't desire, a tremendous prosperity happens; that of non-desire. Peace brings prosperity, prosperity of the inner, prosperity not on the material plane but on the spiritual plane.

Learn how to be peaceful. That is the most secret art to be learned. The only thing worth learning in life is peace. Meditate, sing, dance, and learn to be more peaceful. As you become peaceful you will be surprised that immense prosperity starts surrounding you.

You may be a beggar on the surface but deep down you become the emperor and that is real richness because it cannot be taken away from you. Not even death can take it away from you.

(To Nanni) This is your new name: Ma Vijayo. Vijayo means victory.

There are two kinds of victory. One is violent, aggressive -- you have to attack, you have to be destructive. But that victory remains superficial. The other can be killed, destroyed, reduced to a slave, but deep down he still remains unconquered. You can conquer the body of a person but you cannot conquer his soul.

There is a totally different kind of victory that comes through love, not through violence. That is true victory. It conquers the soul. But the problem with true victory is that you have to surrender to conquer. It is very paradoxical. You have to be ready to be defeated, joyously, willingly. And that's what sannyas is.

(To June) This is your new name: Ma Sadhyo. Sadhyo means the end, the goal. The goal is not outside -- you are the goal. The target is not somewhere else -- you are the target. You are both the means and you are the end.

Unless one discovers oneself one remains just a means. The moment one has discovered oneself one has found the end. The circumference of your being is the means: the body, the mind, the heart. Use all of them to reach the innermost core, the very center -- and that is the end. In finding it one finds everything that is needed to be found. In knowing it all is known. In reaching it one reaches god.

(To Elmy): -- This is your new name: Yogo means the meeting -- the meeting of the dewdrop with the ocean, the meeting of the individual with the universal, the meeting of the part with the whole... and that's what we are seeking and searching for.

Sannyas is nothing but a bridge, a rainbow bridge, a bridge between the part and the whole, a bridge between you and god. But one thing has to be fulfilled: you have to slowly slowly disappear. In the same proportion as you disappear, god starts appearing. As the ultimate meeting point you are not found at all, only god is found.

Sannyas is a death and a resurrection: death of the small ego and rebirth of the ultimate, death of the momentary and birth of the eternal.

(To Henk): -- This is your new name: Swami Pravasi. Pravasi means stranger.

We are all strangers here. This is not our home, our home is somewhere else. We are in a foreign land. To remain outside oneself is to remain homeless; to come in is to be back home.

Now ever effort has to be made to come in. No stone is to be left unturned, everything has to be risked, because nothing is more precious than this turning in. everything can be lost for it, sacrificed for it, because all else is trivia.

Remember that sannyas simply means the beginning of a long inward journey. But to take the first step is almost half the journey.

(To Peter): This is your new name: Swami Surodaya. Surodaya means the sunrise.

Sannyas is the beginning of a new day, it is sunrise; hence the color orange. It is the color of the morning when the east starts turning orange, ready for the sun, ready to welcome it. It is like spreading a red carpet for the sun.

Prepare the way for god to come in, be ready to receive the sun, the light. and the only thing that is needed is to become more and more aware, less and less in the mind and more and more outside the mind, watching it, not getting involved, just become a detached observer. That's exactly the meaning of the word 'ecstasy' -- to stand out.

Learn to stand out of the mind and you have learned all that there is to learn. All the religions, in different ways, in different languages, teach only one secret: how to stand out of your own mind. And the day you succeed is the

greatest day in your life. That day you are reborn. That day you are no more part of the physical world, you become part of god.

(To Julia): -- This is your new name: Ma Nartana. Nartana means the dance. Dance is a very symbolic activity, the most significant to be understood by a spiritual seeker, because in dance the actor and the action become one: the dancer disappears into the dance, he becomes the dance. And that is the whole secret of meditation, the meditator has to become meditation, the singer has to become the song. Dance represents that merger, that melting, more prominently than any other activity.

Krishnamurti says: In the ultimate moment of meditation the observer becomes the observed. he is right. That's actually the definition of meditation.

Dance more and more, and remember to be lost in it, don't hold back. Go wholeheartedly into it so that only dance remains and there is no dancer. Whenever that happens you have come to know the very secret of all meditations. Then you can use the same key in any other activity: cooking food or taking a shower or going for a walk. You can use the same key to unlock all the doors. It is a master key.

To Grant: This is your new name: Swami Daso. Daso means the surrendered one. That's what sannyas is: a deep, total surrender, a surrender of all that is false, a surrender of all that is untrue, a surrender of the ego, a surrender of unconsciousness, a surrender of the mind, a surrender of misery, a surrender of past and a surrender of future -- all that is basically untrue, which is not really there. You only imagine that it is there, you believe it, and by believing it you make it real. Belief is a way to make unreal things real.

Give all your beliefs to me so that knowing can be yours. Give your ego to me so that you can attain to your self. Give your mind tome so that the no-mind becomes available to you.

-- How long will you be here?

-- Three days.

-- That's great! In three days you can do three things: They are known as the three great shelters in Buddhism: Buddham, sharanam, gachchammi.

First day: I go to the feet of Buddha. And the second day: Sangam sharanam gachchami -- I go to the feet of the Buddha's commune. And the third day, the last shelter: dhammam sharanam gachchami -- I go to the feet of the eternal law, the dhamma, tao. So three days will do! (much laughter)

Have you lost three teeth?

That is symbolic. Do these three things! Good!

Dance Till the Stars Come Down From the Rafters

Chapter #3
Chapter title: None

3 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001035
ShortTitle: RAFTER03
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gunnar, Jill and Alven) -- This is your name: Swami Antar Gunnar. Antar means inner. Gunnar means warrior.

Man has been in three kinds of war. One is with nature; out of that war science was born. Another is with other human beings; our of that politics was born. And the third and the most important war is within oneself, with oneself; out of that religion was born.

The real fight is against the unconscious. It has to be transformed into consciousness. Unless it is transformed into consciousness our lives remain unfulfilled, the opportunity is lost, the seed never grows. But the unconscious can be transformed into light. All that is needed is a total determination, a total commitment. When it becomes a one-pointed phenomenon in which everything becomes non-essential, only one thing becomes essential -- that you have to transform your inner world into light from darkness, into life from death, into eternity from time, into consciousness from mind.... This is what sannyas is all about: a total commitment, a total determination.

(To Jill) -- This is your name: Ma Antar Jill. Antar means inner. Jill means youthful. The inner is always young, it never grows old. It never ages. It is as young as it was when you were a child and it will be the same when you will become very old.

The body changes; the body belongs to the world of time and change. The mind changes because the mind is nothing but the subtle part of the body. But beyond both of these there is a witness. That witness never changes. That is the only phenomenon in existence which is eternally the same. To find it is to find eternal life, abundant life, immortal life.

The way to that inner point is meditation. Meditation simply means

becoming more and more watchful, alert about your acts, your thoughts, desires, imagination, everything, so that slowly slowly a disidentification happens. You become the observer and everything becomes the observed.

Once everything becomes the observed and only consciousness remains as an observer, a sudden shift in your being happens, a radical change, a transformation. Immediately you are no more the body, no more the mind. That experience is the experience of god.

(To Alven) -- This is your new name: Swami Anand Alven. Anand means bliss; alven means friend of all -- a blissful friend of all.

(To Usha): -- This is your name: Ma Prem Usha. Prem means love. Usha means of distinguished quality.

Love can be the lowest thing in life, it can be lust; and it can also be the highest thing in life, it can be prayer. Love is a ladder between heaven and hell. It can create hell, it can create heaven. It all depends on how conscious you are. If you are unconscious then love will remain simply lust. It will simply remain a biological, sexual phenomenon. But if you become conscious it starts rising higher; consciousness becomes its wings. At the ultimate peak of consciousness love transforms into golden prayer. It is the whole spectrum of life.

The lowest has not to be denied, rejected, repressed; that is not a solution. That is creating more problems, more complexities. The lowest has to be transformed into the highest by bringing consciousness to it. Love plus consciousness -- that's the whole work of sannyas.

When love is total and consciousness is also total, the result is god.

(To Stuart) -- This is your name: Swami Anand Stuart. Anand means bliss. Stuart means of helpful spirit.

Only a blissful person can be of help to others. Only bliss can make you compassionate, only bliss can create a beautiful energy in your life which can be of help to others, of service to others. Without bliss you cannot serve anybody. You may think you are serving, you will be simply harming. You may think you are helping, you may be doing something else.

A miserable person can only give misery to others. We can give only that which we have. It is not a question of god wishes. You may wish to help, but you may be doing something else.

A miserable person can only give misery to others. We can only give that which we have. It is not a question of god wishes. You may wish to help, but unless there is a blissful energy inside you, overflowing, you are bound to harm.

This is a basic distinction that I want to make, because up to now in the name of religion many people have been serving humanity; they are themselves miserable and they become great servants of humanity. They serve the poor and they serve the crippled and they serve the ill, they open hospitals and schools and they do all kinds of things. They only create mischief. They don't help anybody at all. Their whole trip is an ego number.

Parents think that they are helping their children, and they simply destroy. I am not saying that they don't want to help; they want to help but they are incapable of it. Their parents destroyed them and now they are destroying their children, and their children will do the same to their children, so misery continues, accumulates, becomes bigger and bigger.

Hence I don't say to my sannyasins to be servants of humanity; I say to be meditators, be dancers, rejoice, and then service will come. No need to talk about it: it comes of its own accord as a shadow, it follows you, and then it is a benediction.

This is your name: Swami Anand Ra. Anand means bliss. Ra is the Egyptian name for sun, for the sun god.

There are two types of people. Just as physically there are men and there are women, psychologically the same distinction also, the same division exists. But a man may be physically a man and may not be psychologically a man; he may have a feminine psyche. Hence things become complicated. A woman may have a masculine psyche. There is no necessity that the body should decide the psyche.

The woman, the feminine quality I call the moon type, and the masculine quality I call the sun type. Their paths are bound to be different. Of course the goal is the same; they reach the same peak but they follow different paths.

The feminine psyche follows the path of love. Sufism is basically a feminine approach towards existence. The masculine spirit will not find any appeal in Sufism, in the path of love; it will be more attracted to Zen, the path of meditation. The path of love is more of feelings, emotion; it is greener. The path of meditation has the beauty of a desert, the silence, the infinity of a desert.

And if you have been in the desert at night, there is nothing more beautiful than that: the total silence -- no birds, no animals, no trees, no people, and the stars seem so close that you can touch them, and the air is so pure, so unpolluted, so transparent. The path of meditation is the path of the desert. It is not an accident that many meditators have moved to the deserts, for the simple reason that it corresponds to their inner work.....

For you, the path of meditation will be the right path. Try to understand the spirit of Zen more and more, the spirit of being silent, the spirit of being alone. Love means being together, it is a dialogue. Meditation means just being alone and rejoicing in that aloneness. It is not a dialogue, it is utter silence.

One more thing to be remembered so that you don't become frightened: following the path of meditation does not mean that you cannot love, but love remains secondary. It can help your meditation but it can't become the focus of your life. Following the path of love does not mean that you cannot meditate, but it will remain secondary, it will enhance your love.

So whether one follows the path of love or the path of meditation, the other is always there running side by side, parallel to it -- very close, but secondary. It is only a question of a different emphasis.

(To Polyxeni): This is your new name: Ma Amrito.

Amrito means that which never dies. The body is born and the body dies, the mind is born and the mind dies, but you are neither the body nor the mind. You are something transcendental to both, something which never dies and which is never born. You have always been here and will always be here.

The moment one starts feeling it the whole perspective on life starts changing. Whatsoever has been important up to that moment becomes unimportant: money, power, prestige and all that. And whatsoever has never been important before suddenly gains great importance: love, compassion, meditation, prayer, god.

Remember that within you there is something which is eternal. My function here is only to remind you, to help you recognize that which you already are and have always been and will always be.

(To Annemarie) This is your name: Ma Masto. Masto means one who is utterly drunk, the drunkard... drink with the divine, of course! (more laughter) And that's what you have to do: drink as much as you can. Allow yourself to be immersed in the energy that is being made available her. Don't remain a spectator: take a jump, a plunge. Get involved -- that's the beginning of sannyas. Become an insider and don't hold back. Open yourself up totally for the first time, be utterly nude, with nothing to hide, nowhere to hide.

The moment one gathers courage to be utterly exposed to existence, one becomes truth in that very exposure. But we go on hiding, covering up, lying to others and lying to ourselves. Then there are layers and layers of lies which surround us and we become more and more unauthentic. A sannyasin has to be basically an authentic person. And the miracle is that the more authentic you are, the less and less do you have an ego. The moment you become absolutely authentic the ego disappears. Then you are no more a person but only a presence. And that presence is immensely beautiful, blissful, ecstatic.

(To Cornelia) This is your name: Ma Mitro. Mitro means friend. Befriend existence.

We have ben taught to be enemies of existence, we have been taught life-negative ideologies, and it has been done for so long that it has become part of our blood, bones, marrow. We don't love life, we hate it, and the so-called religions have been teaching people that life is a punishment, that you are punished for the original sin.

Life is not a punishment, it is a reward, it is a gift. Befriend it totally. The moment you start befriending life you will be surprised by how beautiful it is, how poetic it is, how musical it is. Once your idea of negating disappears and something positive settles inside, a secret door opens, life starts revealing its mysteries to you. Those mysteries can be revealed only to friends; they cannot be revealed to anybody, they cannot be made public. Only when you are in deep intimate relationship with life does life open its heart to you. In that very opening one comes to know what truth is, what love is, what bliss is, what god is.

Sannyas is life-affirmative. Categorically, absolutely with no exceptions.

Life is good to me, life is all to me, there is nothing more. One has not to seek another kind of life, one has to go deep into this life and the other kind is found hidden in it. The other shore is hidden on this shore, the other world is hidden in this world. We have not to go away from it, we have to go deeper into it.

Dance Till the Stars Come Down From the Rafters

Chapter #4
Chapter title: None

4 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001045
ShortTitle: RAFTER04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Renate) -- This is your name: Ma Bhora. Bhora means the early dawn; those beautiful moments when the night is over and the day has not yet arrived -- that little interval, that gap.

Sannyas is exactly that interval: you are leaving the past, your mind, all that you have known yourself to be. The old will be gone and the new will take a little time to come. And between these two, great courage is needed. The man who is not courageous enough can fall back, can become afraid of the emptiness, can be frightened that the familiar is disappearing and there seems to be no sign of truth arising. That's why very few people take the initiative to move into the unknown, and god is the most unknown, the most unknowable phenomenon.

The function of the master is to help you in this interval. Once the sun has risen then there is no problem; then the new mind has arrived, the new man is born. Now you can live again with the new, through the new; the old is no more needed. But before the new arrives and the old is gone, you are in a kind of limbo -- don't be afraid of it.

And never think of falling back -- that is cowardly. And a cowardly person cannot be religious. Religion is only for the brave ones.

(To Gerdi) -- This is your name: Ma Gerdi. It is a beautiful name; it means courageous spirit. and

Courage is the most significant religious quality, everything else is secondary, because without courage there is no possibility of being sincere, truthful, meditative. without courage there is no possibility of growing, because growth means going constantly beyond the known. when the seed becomes a sprout it is going into something unknown, when the sprout starts

growing flowers it is again movement into the unknown. And when the fragrance leaves the flowers... again a quantum leap into the unknown.

Life needs courage at each step. Wherever courage is lacking we become dormant. Courage keeps us flowing, alive.

(To Vera) -- This is your name: Ma Vera. Vera means truthful, sincere, faithful. Those are great things. And if from right now you start growing in these directions, they can happen. They very rarely happen and to only a few people, but only those people to whom these qualities happen are fortunate.

Everybody is capable but much work has to be done. Start from now! Good Vera!

(To Reinhard) -- This is your name. Reinhard means pure heart/ In fact the heart is never impure. It is a repetition to say pure heart; the heart means purity.

The head can be impure but the heart cannot be impure. The head can be impure because it can have desires, memories, thoughts. Even when it has good desires it is impure. Even if the dust is golden it is dust and it covers the mirror. Even when you desire god you are creating impurity. Impurity simply means that you are bringing something alien, foreign into yourself. The head is always impure and the heart is always pure.

So the question is not how to make the heart pure or how to make the head pure; the question is how to move from the head to the heart. Movement from the head to the heart is movement from impurity to purity -- and that's what meditation is. When we say that meditation is no-mind, we are simply saying that meditation is the heart.

(To Wim) -- This is your name: Swami Dharmo. Dharmo means the ultimate law, the tao, the logos, the law that keeps the whole universe going, that keeps the whole universe together, the invisible thread running through the whole of existence. Without it things will fall apart. But nothing falls apart. It is such an immense existence but it runs with such harmony, with such rhythmic joy. It is so deeply connected, interlinked, that to contemplate upon it, just to think of it, fills one with great mystery.

Now your work, the work of a sannyasin, is to be in tune with this ultimate law, to be in tune with the whole. Ordinarily man lives apart, he tries to lie a separate existence. That's what ego is: an effort to live as a separate entity. It is bound to fail, it is doomed to fail. And it brings great misery.

Sannyas means dropping that whole project of the ego, of living separately from existence, moving with existence, with the whole, in absolute surrender. Then there is no misery, no anguish, no anxiety. Then all is good and when all is good, all is god.

(To Klaus) -- This is your name: Swami Sarthi. Sarthi means the charioteer.

Man's body is like a chariot and man's consciousness *should* be the charioteer. But it is fast asleep and the chariot goes on moving according to the horses. The five senses are five horses. They have their own different ideas and they are running in all directions; hence the misery, the chaos. It is a

miracle that somehow we keep on going.

The charioteer has to be awakened, he has to take the reins in his hands. That's what sannyas is: the beginning of an inner mastery, the beginning of a sense of direction, the beginning of a center in your being, a rootedness, a groundedness. Each movement has to be made consciously, only then can life become something significant, otherwise it remains accidental.

(To China) -- This is you new name: Ma Sargam. Sargam literally means the seven notes of music.

Music consists of seven notes and, exactly like that, man consists of seven centers. Man is like a rainbow: he has seven colors. When all the seven colors meet in deep harmony white is created. White is not a single color, it is the harmony between the seven colors. When all the seven colors are absent, it is black. Black is also not a color, it is absence of all the colors. White is the presence of all the colors, but a presence with a certain condition: a presence in deep harmony.

When there are seven notes of music they can either create noise -- if there is no harmony; or they can create beautiful music if there is harmony. Ordinarily every man is a chaos: his seven centers are not functioning in harmony. His head says one thing, his heart says another. One center goes to the north, another center goes to the south. One part longs for one thing, another part longs for just the opposite. And it is not possible to have both.

For example, either you can have light in the room or you can have darkness in the room. If part of you wants darkness and part of you wants light, then there is going to be trouble: you will be torn apart and nothing will ever make you contented. If there is light one part will start feeling frustrated; if there is darkness the other part starts freaking out. It is impossible because it is not in the nature of things to have both.

We have seven centers and all the centers can demand opposite things. This is the natural state of humanity; hence everybody is more or less neurotic Neurosis is a common quality. Unless one makes a great effort to create harmony, unless one bridges all these seven centers, seven notes into oneness, unless all these seven become integrated and start functioning as a unity, sanity is not born.

Sannyas is an effort to bring you out of neuroses, out of insanity, into a saner space. it is an effort to create music out of noise, a cosmos out of chaos. And unless is happens life is futile.

So let this moment be decisive.... work upon yourself. Now life will not be the same old accidental life, driftwood life; from now onwards you have to live consciously. And slowly slowly things start settling.

It takes time. But once you start feeling that things have started settling and some music is heard, then the journey becomes easier; then you know you are on the right track. And as you move deeper and deeper into this harmony, more and more joy, more and more ecstasy arises. At the ultimate point all the seven colors meet and you explode into white light. That experience is called god. God is not a person but the ultimate experience of harmony.

(To Jose) -- This is your new name: Swami Purvesh. Purvesh means the God of the East. Symbolically, the East represents spirituality, and the West represents materialism. The East represents religion, and the West represents science.

Becoming a sannyasin means becoming Eastern. This is a new birth. The East has nothing to do with geography; remember, it is a metaphor just as the West is a metaphor. For example, I would not count China as the East, it is the West; it is so materialistic, so communistic.

I would count Jesus, Eckhart, Francis, as Eastern. Although they were born in the West, it does not make much difference, they are as Eastern as Buddha, Lao Tzu, Kabir, Nanak. There are people in the West who are Eastern, and there are people in the East who are Western. So symbolically, geography is one thing, but geographical divisions cannot be decisive.

By becoming a sannyasin you are becoming part of the East, part of the tremendous tradition of spirituality, of the tremendous rebellion of spirituality. Rejoice! You are accepted, you are welcomed.

Now let your Western attitudes, approaches, disappear -- the Western hurry, the Western speed, the Western grip on things, the Western possessiveness. Let them all be part of the past.

Relax! Forget hurry. The moment you forget hurry, worry disappears. The moment you are not speedy, you cannot be tense. The moment you are not possessive, great relaxation happens. And the miracle is that when you don't possess anything you possess the whole. The whole kingdom of God is yours.

(To Eric) -- This is your new name: Swami Arupam. Arupam means the formless, the nameless.

God has no form, no name, no definition. God is indefinable, indescribable, inexpressible. Hence whatsoever has been said about god is all wrong. The moment it is said, it becomes wrong.

One can be right about god only if one remains silent. Utter a single word and you have missed the point. Nothing can be said about god, but god can be experienced. There is no proof, no logical certainty, but there is something existential. You have to move into a new space. It is a new space, it is a new life style, it is a new vision of the world. It is a new way of looking at things The whole remains the same, it is just that you start looking is a new way and immediately everything changes.

Sannyas is a new way of looking at things. It is a way of looking at things in such a way that slowly slowly god starts emerging from everywhere. Although he has no form, he starts expressing himself in all forms possible. Or you start feeling him in all forms.

In one sense no wave is the ocean; in another sense every wave is the ocean. In one sense no form is god; in another sense every form is divine.

Mind cannot know because mind can only catch hold of forms. To know the formless you will have to go beyond the mind, you will have to drop the mind at least for a few moments every day, so that you can be bathed with god. And those few moments are the real moments. These are the only moments that you have lived, all other moments will go down the drain; they

will not be saved. Only those moments that you have lived with god, with the presence of god, are saved.

(To Donna) -- This is your new name: Ma Satori. Satori is a Japanese name; it means a state of no-mind.

Mind is only a mechanism, but it is so close that we have become identified with it. We have completely forgotten that we are separate. It is as if man was born sitting in a car... from the very beginning he is just sitting in a car, driving a car, and there is no time, no opportunity for him to get out of the car. Slowly slowly he will become identified with the car. Naturally, because he has no time, no opportunity to see the separation. That's exactly the case with the mind: we are born in it, with it, and there is no way to get out of it so we never know the separation. This is the only problem that has to be solved; all other problems arise out of it.

Watch the mind. Become a little more distant. See the functioning of the mind: thoughts passing, coming and going, desires arising, disappearing, memories passing. It is like a screen and you are the spectator, you are the watcher. When this experience becomes strengthened, when it becomes very solid, that you are a witness, the shift happens. Suddenly the gestalt changes: You are no more mind, but a new state has arisen, the state of no-mind. And that is a great liberation. After that moment there are no problems in existence, after that moment there is no misery. Then all is joy and song and dance and celebration.

(To Elena) -- This is your new name: Ma Mouna. Mouna means silence -- and that is going to be the key for you. Be more and more silent. Whenever you have the opportunity just sit silently doing nothing, not even doing meditation. Just sit silently, for no reason, for no purpose, slowly slowly silence grows. It becomes an overwhelming experience.

And when silence has permeated you through and through, you will know who you are and you will know what this life is all about. In knowing it one knows god.

(To Evangelos) -- This is your new name: Swami Veetmano. Veetmano means beyond the mind.

Truth is beyond the mind. Philosophy fails for the simple reason that philosophy is mind and nothing else and truth is never going to be a conclusion of the mind. it is an experience when mind ceases to exist. When all the noise that mind makes has disappeared, then you know something within yourself; something surfaces from you own depths -- and that is truth. It is not a conclusion arrived at by mind, it's something that surfaces only when mind is no more present.

Mind is the barrier, the block. It is like a rock: it does not allow your own inner depth to speak to you

My work here consists only of one thing: helping you to go beyond the mind.

Dance Till the Stars Come Down From the Rafters

Chapter #5
Chapter title: None

5 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001055
ShortTitle: RAFTER05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Ghira, for her daughter) -- This is her name: Ma Deva Renu. Deva means divine, renu means dust -- divine dust.

Man is both: from the outside he is dust, from the inside he is divine. If we just look from the outside we can never find the divine. The divine has to be found with closed eyes inside.

(To Itil) -- Come here... come here. What is the meaning of Itil?
-- It is a Persian name... from Mullah Nasrudin country.
-- Mm! That's good, but what does it mean?
-- But I'm an American citizen now.
-- What does it means?
-- Itil was a great king that started an empire.
-- Mm mm.
-- ... which became Jewish and later became Arab, Muslim.
-- Mm mm. Good. And now he is becoming a sanyasin! (much laughter). Close your eyes. Good, Itil, come here.

This is your name: Swami Deva Itil. Deva means divine and itil is a treat king -- divine king.

All the masters of all the ages, have declared that everybody is born a divine king, but is utterly unaware of the fact. Not knowing our own inner world, we remain unaware of our kingdom. And because we are unaware of the kingdom that belongs to us, that is forever ours, we go on desiring small things, begging for small things. we are dreaming that we are beggars. The moment one wakes up, one is in for a great surprise: one finds one is not a beggar, one is a king. That's the whole purpose of meditation, to make you

aware of your kingdom, to make you aware of your highest potential. And once you start becoming aware then the journey is not difficult. Only the first step is the most difficult. Just a little awakening and then the sleep is almost gone, then things become easier.

Sannyas is an effort to wake up. Tossing and turning in your sleep -- that's what sannyas is. From the very distance you have heard that you are a king, even in your sleep it is resounding. But unless you are awake it cannot be a reality, it cannot be a realization.

(To Wilfred) -- This is your name: Swami Veet Wilfred. Veet means beyond, Wilfred means will.

Man has to go beyond his will so that he can become part of the divine will. One has to drop one's own will, it is the whole trouble. Once our will is dissolved then god starts functioning through us. Then there is no misery, no anxiety; one is utterly relaxed. There is no problem. All problems arise out of your will, because will means fighting with the whole. It is struggle, and struggle is bound to bring tension. And you are doomed to fail; hence however hard one fights one knows deep down in the heart, deep down somewhere that it is futile, one cannot succeed against the whole. One can succeed only with the whole, not against the whole.

Sannyas means surrendering your will, going beyond it. And the moment you surrender your will, all is yours. Suddenly the whole universe opens its doors for you, all the mysteries become available to you, all the secrets are handed over to you, all the keys. The paradox is: in surrendering the will you become the master, and in keeping the will and fighting for it, you will remain a slave.

(To Christer) -- -- This is your name: Swami Prem Christer. Prem means love. Christer means a follower of Christ.

Love is the message of all the Christs. I am not using the singular word 'Christ', I am using the plural 'Christ' because to me Jesus is only one of the Christs. Lao Tzu is also a Christ, Buddha too, Mohammed, Zarathustra, Socrates -- these are all Christs. Christ is a state of ultimate consciousness, just as Buddhahood is: Christ is synonymous with Buddhahood.

And the message of all the Christs is love. It is through love that reality is revealed. It is through love that we become aware of the tremendous beauty of existence. It is through love, and only through love, that one enters into the temple of god.

(To Hans) -- -- This is your name: Swami Jivan Hans. Jivan means life. Hans means a gift of god.

Life is a gift of god -- never forget it. Everybody has forgotten it. Nobody is thankful to god for life. On the contrary people are continuously complaining. They are not grateful. Such a precious gift, such an incomparable, unique gift, but people are so stupid that they can't appreciate it. They take it for granted, as if it were their right. It is not our right, we cannot claim it. We don't deserve it, we are not worthy of it. It is given to us not

because we deserve it, but because god cannot resist the temptation of giving it. He has to share it: he is overflowing with life energy, he does not know what to do with it, hence he goes on showering it. Worthy, unworthy, deserving, undeserving, sinners, saints; it does not matter, god goes on giving. That is his intrinsic nature. He gives because he has *so* much that if he does not give it it will become a burden on him. He is like a cloud full of rainwater, it *has* to rain. It will rain on the stones, it will rain on the rocks, it will rain *anywhere*. It *has* to rain.

To understand it is to be religious. This understanding brings a shift in your consciousness. Then you are no more complaining, then you are tremendously grateful -- and that gratefulness is prayer.

(To John) -- This is your new name: Swami Gyandeva. Gyandeva means the god of Wisdom. We are born with infinite wisdom but we go on losing our wisdom in collecting knowledge. Knowledge is rubbish, it is mundane, it is trivia. We go on giving away the precious for the absolutely meaningless.

To be a sannyasin means an effort to reclaim your lost wisdom. And the only way is: become ignorant again of so-called knowledge. Unburden yourself of knowledge, unlearn it, and the moment all knowledge has been unlearned, wisdom starts welling up in you. It is your intrinsic nature. It has not to be learned, it has not to be searched for, you have not to go outside seeking for it. It is your innermost core of being.

Meditation means unlearning knowledge so that wisdom can assert life again.

(To Kurt) This is your new name: Swami Ramraj. Ramraj means the kingdom of god.

Jesus says that the kingdom of god is within you. That is the essential teaching of all the wakened ones: don't go anywhere, don't seek and search outside yourself, you will not find anything there. You will remain empty, unfulfilled, frustrated, because the real kingdom, the real riches are part of your interiority, of your subjectivity, of your soul.

Ordinary humanity is extrovert. That's exactly the meaning of the worldly man: extrovert. By becoming a sannyasin you will be moving in exactly the opposite direction: it is introversion. Not that I am against the world, but not to know oneself is very dangerous. Once you know yourself you can roam all over the world sharing your joy and living your joy; then there is no problem. If you are rooted in your being you can be as extrovert as you want, nothing can harm you. You can live in the marketplace but your meditation will remain undisturbed.

But the first, the foremost thing is to settle within, to be acquainted with your inner reality. And my whole effort is to turn you in, in every possible way, to help you to go in.

I cannot give you the truth, nobody can, but I can indicate where it is to be found. It is not to be found on the moon, it is not to be found on Everest; it is to be found just within you. Learn to close your eyes and see within.

(To Marilyn) -- This is your new name: Ma Prabhato. Prabhato means the

early dawn.

Sannyas is the early dawn. It is an end and a beginning, it is a death and a rebirth. it is the interval between the two.

You will have to drop the past, you will have to drop clinging to the old, whatsoever it is, good or bad. it is not a question of choosing the good and dropping the bad: the past has to be dropped totally. One has to disconnect oneself from the past; only then toes the rebirth become possible, only then does the sun rise. The sun is always ready to rise, it is just that we go on clinging to the past, and the past is nothing but a dark night.

Enough is enough. Now drop the old and let the new be born in you. And always remember: Sannyas is not something like an event, it is a process. It is not that one day you become a sannyasin and then it is finished. It is like breathing: you have to go on breathing continuously.

Sannyas is a process not an event, so you will have to go on dropping the past continuously, because every day we accumulating the past. Today you can drop it; again tomorrow, twenty-four hours will have passed and those twenty-four hours will be there and you can cling to them.

Sannyas means the awareness that 'now, I am not going to cling to that which is no more. The moment is gone, it is gone, I am finished with it and that is that... a full pint, no looking back.; And then a great miracle happens: when you don't look back, for the first time you become aware of the present, and the beauty of it. That beauty is god. Now is another name for god.

(To Renee) -- This is your new name: Ma Nisargo. Nisargo means nature. Be more and more natural from now non.

The society imposes artificiality on everybody. It calls it culture, civilization, education. It gives it big names, but the real thing is that it makes you artificial. It teaches you to repress nature.

My whole effort is to help you to be natural again, because it is only through nature that one can come to god. The more artificial one becomes, the farther away one is from god. So now remember it: you will need civilization, culture, education, but don't get identified with them They are games. One can play them because one has to live in a society where everybody is living those games, but remember that they are games and they are not realities. Watch so that you don't get identified with them, and whenever they are not needed be natural.

'Nature' has to be the key word for you. And that is going to help you immensely, that will bring the radical change needed.

(To Lilly) -- This is your new name: Ma Nirvano. Nirvano means cessation of the ego, dropping of the ego. And that's essentially what religion is.

The irreligious person lives in the ego; he thinks "I am separate from the whole." The religious person lives egolessly; he knows that "I am part of the whole, an intrinsic part of the whole, not at all separate." To know it -- that "I am not separate from the whole" brings tremendous freedom. It brings vastness. The whole sky is yours. You are no more identified with a small,

very small ego.

We are vast but we have become confined in small spaces, that's why there is so much misery. This misery is natural. It is like forcing and ocean into a dewdrop. We are birds with wings who need to have the whole sky, but we are encaged. Nobody is encaging us, the irony is that we go on encaging ourselves. We are the prison and we are the prisoner and we are the gaoler-there is nobody else.

That's why the mystics call it a dream: it *is* a dream. In a dream you are all. The moment you wake up you find that this is strange: "I was chased by a lion, but I was the lion and I was chased and I was the spectator too, the witness to the whole thing." This is how life is, like a dream.

Now it is time... If children play with stupid games they can be forgiven, they need to go astray, they need to commit many mistakes. But as you grow older you cannot be forgiven. And the ego is the most stupid game because it is against reality, it is against god.

Sannyas simply means becoming aware of the fact that the ego is a false entity, our own creation, our own projection... and the we are caught in it. It is like a spider's web: the spider brings it out from itself. We go on creating our own prisons out of ourselves -- our imagination, our desire, our memory, our ambition, our jealousy. And they all go on spinning subtle structures around us. The whole structure is called the ego. Whatsoever the mind does, the whole work of the mind is called the ego.

From this very moment become aware of it, and slowly slowly get out of it. It is not going to be difficult to get out of it; and it is time to.

Before one leaves the body one should be able to leave the ego. Then death becomes tremendously beautiful, it becomes a door to the divine. Then it is no more ugly, no more painful, on the contrary, it is a blessing, a benediction.

(To Michael)

This is your new name: Swami Sudas. Sudas means the surrendered one -- and that is going to be your path. Be utterly surrendered to existence; no fight any more, no conflict any more, no more private goals of your own. Let the whole possess you, let the whole guide you. Then wherever it takes you is good and whatsoever it makes out of you is good.

Man alone cannot do right, he will only do wrong. Right happens only when man allows god to function through him.

So allow god to function through you. Trust. If this whole universe is going so beautifully, why can't it take care of you? Why should you be worried, anxious about yourself? No rose bush is worried, no bird, no animal, no star. It is just the stupid human mind that creates so many worries -- and the simple reason is that it thinks it is separate. Naturally, if you are separate then the whole worry is yours; if you are not separate then the whole will take care.

Jesus says: 'Thy kingdom come, they will be done'. Let that be your prayer too.

Dance Till the Stars Come Down From the Rafters

Chapter #6
Chapter title: None

6 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001065
ShortTitle: RAFTER06
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Fred)
This is your name: Swami Sat Fred. Sat means true. Fred means peace.

Peace is untrue when it is only a negative phenomenon. Then it is absence of conflict, absence of tension, absence of struggle, but there is nothing present; it is empty. something is absent but nothing is present. It is just like the peace that exists in the world: it is cold war. War is not happening but everybody is ready to explode into war at any moment. It is only absence of war, but it is not presence of peace.

Presence of peace is a totally different phenomenon, it is something utterly positive. And negative peace cannot transform one, only positive peace can. Positive peace comes not through cultivation, it comes through meditation. Negative peace comes through cultivation: you can cultivate a certain character and that character surrounds you and keeps you quiet. You don't come into unnecessary conflict with people, with others, you remain a little alert, cautious. But this is not a transformation and this is not going to lead you to the ultimate truth.

True peace is a by-product of meditation. It wells up within you, it rises within you. It is something like a fragrance of your soul, the light of your inner being.

(To Bruno) -- This is your name: Swami Sundaram Bruno. Sundaram means beauty and bruno means darkness -- the beauty of darkness.

It is very easy to see the beauty of light, it is very difficult to see the beauty of darkness. We are afraid of darkness, hence the difficulty in seeing the beauty of it. Out of fear we love light and hate darkness, but darkness is as profound as light. It has a totally different quality, its depth, its silence. when

you are surrounded by darkness you are surrounded by an infinity.

Light is always finite, it has limits. And light is always caused by something, it is temporary. Even the sun is temporary: sooner or later it is going to die, it will cease giving light. A candle dies in the night, a sun takes millions of years, but it is only a question of degree. Darkness is without beginning, without end; it is always. It is non-temporal, it has something of eternity in it.

Start meditating on darkness because that will reveal many mysteries to you. If you can love darkness one day you will be able to love death too, because death is also darkness. If you can love darkness you will be able to fall deeply in love, because love is also darkness. If you are able to love darkness you will be able to move into the unknown, because the unknown is dark, it is familiar. The known, the familiar, is full of light. The moment you cross the boundary of the familiar, you are moving into some eternal abyss.

So meditate on darkness and it will help you also on the inward journey... because when you first start moving inwards you come across a great darkness. Ultimately you come to light, but on the way you have to pass through darkness. and if you are afraid of it, you will escape. That's why only a very few people have been able to reach to their innermost core.

(To Robert) -- This is your name: Swami Satyam Robert. Satyam means truth. Robert means fame.

Fame is good only if it comes as a by-product of experiencing truth, otherwise it has no beauty in it. Adolf Hitler is famous, Genghis Khan is famous, and all kinds of criminals and murderers are famous. History is full of them. In fact history consists only of these people. But that fame is ugly, evil.

Unless one can be famous because of truth, not for any other reason, fame is futile. A Buddha, a Jesus, a Zarathustra -- their fame arises from a totally different source. It arises from god himself, it is not their fame. They are no more: only god is. Now god is shining forth through them, radiating.

The fame of Moses or a Lao Tzu or a Mohammed has nothing to do with Mohammed, Lao Tzu or Moses. It is not personal, it is divine, it is godly, it is universal. These people have become just vehicles, vehicles of truth. They are utterly empty, egoless. Hence their fame has no stink of ego, it has the fragrance of egolessness.

(To Georg) -- This is your name: Swami Deva Georg. Deva means divine. Georg means a farmer.

Buddha has said: I am a divine farmer. I sow the seeds of divinity in people. I water peoples' heart with prayers. I help them to grow and train them to be patient and to wait for the spring, so they will suddenly burst forth into thousands of flowers.

That's really the message of all the masters: life should be transformed into a divine farming. I should not be taken for granted. Whatever you have got is only the seed. You have to bring it to the ultimate flowering. That is the task of life, the goal, the very purpose -- and without fulfilling it one never feels blissful.

(To Gwen) -- This is your name: Ma Anand Gwen. Anand means bliss. Gwen means white.

White is the symbolic color of bliss. White represents a deep harmony of all the colors. It is the whole rainbow, in such a harmony, that you cannot not see separate colors. They have lost their separateness into it, they have become one, they have fallen in a deep accord. Because of that deep accord white has become the symbol of ultimate bliss.

Bliss is possible only when your life has become an accord: your body, your mind, your soul, all in deep harmony; and *you* in a deep synchronicity with the whole. And that's what meditation is all about: creating a space in you where all the conflicting elements lose their conflict, become friends, hold hands, start dancing and create a harmony. Then bliss arises.
Bliss is the flowering of a white lotus.

(To Maya) Hello Maya! What is the meaning of your name?
-- It means illusion.
-- Who has given it to you?
-- A friend.
-- A friend has given it ? Good!

This is your name: Ma Veet Maya. Veet means going beyond. Maya means illusion.

Sannyas is the bridge that can take you beyond all illusions. Sannyas is the alchemy to help you to transcend illusions and reach reality.

All illusions exist in the mind -- in desires, in memories, in thoughts, in imagination. When all these processes have stopped, when the mind is utterly silent, not functioning at all, you transcend illusion, you transcend the world of dreams: you become awakened. That's what a Christ is, what a Buddha is: one who has awakened and dreams no more. And the moment you know the taste of awakening you have experienced the ultimate bliss.

There is nothing higher that it, there is nothing deeper that it. It is the ultimate experience of life in all its beauty, grandeur, splendor.

(To Patrick) Man is born enlightened, but the whole process of up bringing makes him unenlightened.

Everybody is born a Buddha, but the society does not allow the self-nature to function. It imposes a pseudo nature on top of it, because the pseudo can be manipulated easily. The society is very afraid of self-nature because it is such intelligence that you can reduce cannot reduce a person to a slave, you cannot destroy the person and his freedom. He will not be a part of any country, church, state, because he will be able to see through and through. He cannot be deceived, he cannot be cheated, he cannot be exploited. And the society wants people who can be exploited, enslaved, imprisoned; hence it creates a pseudo personality around the self-nature. It rewards the pseudo personality and it punishes the self-nature.

The function of initiation into some spiritual school simply means one thing: it is a de-conditioning, a de-hypnosis. It is destroying the structure

created by the society so that your self-nature can be free to function according to itself.

(To Lea) -- This is your name: Ma Tarika. Tarika means a star, a shining star. We are all carrying within ourselves a star of infinite beauty. We *are* stars. Of course we are surrounded by much smoke and clouds, and if one looks from the outside nothing of the star can be found.

The function of meditation is to penetrate through these dark clouds that surround you and to reach to the center where eternal light is present, where life is a flame of joy, of bliss, of tremendous beauty. The experience of that innermost flame is the experience of god.

The journey is difficult but worth taking. And it is only difficult in the beginning. As you become accustomed to the joy of the unknown and the freedom of the unknown and the thrill of the unknown, it is no more difficult. Then each moment of it is of such precious beauty, of such exquisite joy, of such tremendous ecstasy that one is ready to go through *any* hardships. One is even ready to die for it because now one knows that even death is not a death.

(To Guiseppe) -- This is your new name: Swami Satgyano. Satgyano means true knowing.

The false knowing is borrowed, the true knowing is intrinsic. The false knowing comes from the outside and the true knowing arises within you; it is your own treasure, it is your own kingdom. The false knowing can be taken away, the true knowing cannot be taken away from you. Even death cannot separate you from your true knowing.

That is the only treasure that we can take beyond death. Everything else will be left behind. So all the trouble that we take in accumulating other things ultimately proves to be futile. It proves to be simply a wastage of time and energy. Only those few moments in which you worked for your inner exploration are saved.

Meditation is the way to explore inwards. From now onwards, focus your energies on meditation, give as much time and energy to meditation as you can manage, because *all* else is futile: At the most it keeps you occupied, at the most it is just entertainment; at the worst it is a nightmare.

(To Annemarie) -- This is your new name: Ma Nishavdo. Nishavdo means the wordless, the silent one. And that is going to be your work on yourself: get out of the jungle of words, get out of the constant chattering of the mind. Remember constantly: 'I am not the mind, but the watcher, the witness.', and slowly slowly the witness arises out of the clouds like a sun. And the moment you have experienced your absolute separation and transcendence from mind, you are liberated. There is no other bondage, no other prison then the words. Our prison is not made of bricks, it is made of words. It is not a gross phenomenon. It si a very subtle, transparent thing, made of mind.

So watch more and more. Create a distance between you and the mind, and remember again and again as many times as possible 'I am not the mind.' Whatever you start getting involved in the mind, remind yourself and

immediately relax and get out or it.

In the beginning it will be only for moments, then for minutes, then for hours, then for days. In fact the day one can manage to be out of the mind for forty-eight minutes, one is free. That is the experience of all the Buddhas of all the ages: forty-eight minutes... and then the mind has not power over you.

Dance Till the Stars Come Down From the Rafters

Chapter #7
Chapter title: None

7 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001075
ShortTitle: RAFTER07
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Sunita) -- This is your name: Ma Anand Sunita. Anand means bliss. Sunita means virtue.

My message is simple: bliss is virtue, misery is sin. Avoid being miserable. Don't get into those traps which your mind goes on creating. If you can avoid the traps of the mind that create misery, jealousy, possessiveness, ego, then there is bliss. Bliss is your nature and out of bliss is all virtue, out of bliss is all holiness.

(To Sharon) -- This is your name: Ma Deva Sharon. Deva means god. Sharon means beloved.

The word 'sharon' appears in THE SONG OF SOLOMON, as the rose of sharon; it symbolizes the beloved. The whole existence loves you, but we are insensitive to that love; hence we never become aware of it and we go on remaining miserable. We go on seeking and searching for somebody to love us while the whole existence is ready to shower all kinds of love on us. but you need to be open, available.

That's what sannyas is: being open, being available, being vulnerable, so that existence can go through you, through and through, so that the wind and the rain and the sun can all pass through you, dancing.

When you allow existence to penetrate you to the very core bliss arises. The meeting of existence with you, the meeting of the individual with the universal, is bliss. And that is the search of all beings.

(To Loredana) -- This is your name: Ma Anand Loredana. Anand means bliss. Loredana means victorious spirit.

One is victorious only when one has become blissful, otherwise life is a

failure and a frustration. Keep on reminding yourself: you can possess the whole world but if your heart is not dancing with joy all those possessions are useless, they are burdens. They will make you a captive, a prisoner. They will not help you, they will hinder your growth. One can have all the riches, power, prestige and yet be immensely poor, terribly poor, totally poor.

The only real richness is bliss, and bliss is something which can happen within you without your possessing anything, because it is something that is already there, we have only to discover it. We have lost track of it but it is there, just a little digging is needed.

We go on searching on the outside. We will not find it there, it is not there. It is in your interiority. It is the fragrance of your subjectivity.

Soren Kierkegaard says: 'God is subjectivity'. He is right, god is interiority. The interiority of the whole existence is god, When you enter into your interiority, you are entering from a door into existence itself. You disappear, as you go deeper into yourself you disappear. Then the vast sky remains, and the joy and the freedom of that vastness, of the infinity....

(To Kiran) -- This is your name: Ma Anand Kiran. Anand means bliss; kiran means a ray -- a ray of bliss. And that's enough: just a ray of bliss is enough to liberate us, and just a ray of bliss is enough to destroy all our darkness and misery.

Darkness has no power, so when you bring a small candle into a dark room the darkness simply disappears. It was so much, so thick, and the candle is so small, but it is enough. The darkness may have been *very* ancient, maybe for years nobody had entered the room, yet the newly lit candle can destroy the darkness of millions of years. So is the case with the ray of bliss. One just has to be open to receive it. It comes from the beyond or from the within... which both means the same.

In the dictionaries the word "beyond" and the word "within" are different, but in existence itself the beyond is the within and the within is the beyond. They are the same, they are not different.

One has to learn to be silent so that one can be capable of receiving the ray of light, the ray of bliss. Learn to be silent. Sit in silence every day for one hour at least. Slowly slowly the knack is learned.

(To Giovanni) -- This is your name: Swami Anand Giovanni. Anand means bliss. Giovanni means a gift of god.

Bliss is never our achievement, it cannot be because it happens only when we have disappeared. If we are still there to claim that we have achieved it, it is a pseudo bliss, it is not true. It is just a dream, soon it will be gone and you will fall back into misery. Mind has played a trick on you. And mind is very cunning, very political, very diplomatic. It goes on finding ways and means to keep you hanging around it. And the ultimate trick, the last trick that it can play is to create a false sense of bliss.

The real bliss is always a gift from god. And it can happen only when the ego dies. The ego is the barrier. The moment you are not, god is, and the experience of god happening in your total silence and nothingness is bliss.

That dance of god in your absolutely silent space, with nothing to interfere-no mind, no ego to distort it, to hamper it, to hinder it -- that is bliss.

The work of meditation is negative. It is to destroy the ego. Then bliss comes on its own.

(To Claudine) -- This is your name: Ma Anand Claudine. Anand means bliss. Claudine means humble heart.

Bliss is possible only in absolute humbleness, but the humbleness should not be a practiced one, otherwise it is pseudo. It is just ego playing the game of being humble. And it can be detected very easily: If in your humbleness there is still some competition, if you still think that you are the *most* humble person, nobody is as humble as you are, that you are the humblest person in the world, then it is not humbleness. Then it is just ego standing upside down; not claiming that 'I am the greatest', but claiming that "I am the humblest.' It is the same.

The claim can never be humble. That's what happens to so-called saints: they cultivate humbleness, they decorate their ego, they make the ego stand upside down. They teach the ego a headstand, but then you can see it in their eyes. They say that they are just dust, that they are nothing, but you can see in their eyes that they are waiting for you to say that 'We have seen many saints, but you are the most humble. You are great because you are humble.' Their humbleness is again just a strategy coming in from the backdoor to be grat.

Real humbleness comes only when you have seen in deep meditation that the ego is a false entity, that it exists not. Not that you make it humble. When you see that it is just imagination, it has no reality, in that seeing the ego evaporates, and when the ego is not found then true humbleness arises in you. It has no claim, it has no comparison, it has no competition. You don't even know that you are humble, you simply are. That natural humbleness is the real treasure, the kingdom of god.

Jesus is right when he says; Blessed are the meek, blessed are the humble, for theirs is the kingdom of god.

(To Tine) -- This is your name: Ma Prem Tine. Prem means love. Tine means a follower of Christ.

Love is the message not only of Jesus Christ, but of all the awakened ones of all the ages. It has been so in the past and it is going to be so in the future too because love is the method to transform the lower o you into the higher, the base metal into gold. Love is alchemy. It is the basic methodology of transforming consciousness

Love all, for nor reason at all. If there is a reason then it is not love. Love all unconditionally, just for the sheer joy of love. Feel grateful that they received your love, they accepted it; they could have rejected. And when I say all I really mean all, not only human beings but animals, birds, trees, rocks, because the whole existence is overflowing with go's presence. So whatever we pour our love, we are offering it to god. This is the only real prayer.

(To Shabda Nur) -- This is your name: Swami Shabda Nur. Shabda means

the word; nur means the light -- the light of the word. But the word has a specific meaning, exactly the meaning that it has in the Old Testament when it says 'In the beginning there was the word and god was with the word and god was the word.

In the East we call it omkar, the soundless sound. It is vibrating in the whole universe, it is vibrating in you. On just has to become attuned to listen to it

It is because of this vibrating sound that music has such tremendous appeal. The higher the music is in the same proportion the closer it comes to this inner soundless sound.

In Taoist scriptures they say: When the musician has attained the ultimate, when he has known the ultimate music, he throws the instrument away, because that is now a disturbance. The ultimate music cannot be created, it can only be heard. It is already there; you need not create it.

Shabda means the word that was in the beginning and that is now and that is going to be always there. it is not meaningful. It has tremendous music but no meaning. If you can hear this, your life will become full of light

The mystics have always said that if on can listen to the innermost sound, one starts radiating light. That very experience becomes an explosion of light. Now modern scientists also agree from a totally different angle. They also say that light and sound are deeply related. In act they say that sound is nothing but a formation of light. Sound is electricity. they are not two separate phenomena, they are one.

Mystics have always experienced it... that whenever that inner sound is heard, light is simultaneously experience. They happen together, instantly both are there, so that no distinction can be made. And that is the ultimate experience of ecstasy: you are full of harmony and light. This is the goal of all meditations, this is the goal of sannyas too.

(To Piet) -- This is your name: Swami Anand Piet. Anand means bliss. Piet means a rock.

Before the bliss can happen, you have to become integrated like a rock. People are like sand, just thousands of fragments, a crowd, a multitude; they are not one. And bliss can happen only when you are one, otherwise your inner crowd will go on creating noise, conflict, struggle, tension, anguish. The whole crowd has to be melted into one unity.

When that integration happens bliss naturally comes as a by-product. Bliss is a by-product of inner integrity, and the rock represents integration.

(To Dick) -- This is your new name: Swami Amiteshwar. Amiteshwar means god is infinite, god is unbounded.

Everything is infinite because everything is divine. Everything is unbounded because everything participates in the nature of god. Boundaries are created by our senses, they are not there at all. Everything is joined with everything else, but our senses create boundaries. It is as if you look from a window and it gives a frame to the sky. The sky is unframed but the frame of the window becomes the frame of the sky.

Your eyes are windows, whatsoever you see through the eyes becomes framed. Your ears are windows, whatsoever you hear from the ears is immediately framed. All our senses are continuously framing things which are basically without frame.

To remember it will give you tremendous insight. Then the dewdrop becomes the ocean, then the pebble on the seashore is as big as the whole universe, then in a small leaf is the whole biography of the universe. Then wherever you go you encounter god, both within and without. And to live in that infinity consciously is the greatest joy possible. More than that cannot be conceived, more than that is not possible. That is the ultimate peak.

Dance Till the Stars Come Down From the Rafters

Chapter #8
Chapter title: None

8 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001085
ShortTitle: RAFTER08
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Meesha)
-- What is the meaning of Meesha?
-- It is an old Jewish name. The meaning is 'carrier of the light'.
-- Carrier of the light? Good! Close your eyes...
It is a beautiful name -- I will keep it as it is: Swami Meesha.

Light always represents god. Light also represents consciousness. Unconsciousness is dark, it is like night. consciousness is like the sunrise, the dawn.

The ancientmost religions were all sun worshippers for the simple reason that the sun is the source of light. And we are part of it, we are carriers of light. In fact we are just rays of light an nothing else. If the sun ceased to exist, within ten minutes the whole of life on earth would disappear. I would take ten minutes, because ten minutes are taken by the rays to reach the earth, so you would be living on old rays for ten minutes. We can exist only for ten minutes without the sun. In fact we are part of it.

And our sun itself is part of some greater sun which has not yet been discovered by science but which is suspected exists because there must be some source around which it moves. It moves, that much is certain, but we have not yet been able to find out where the center is around which it moves. The earth moves around the sun and the sun moves around some greater sun. And maybe as science goes deeper and deeper into the mystery of light, it will stumble upon god.

(To Sibylle)
Your name: Ma Sibylle Sibylle means will of god.

We can exist as separate from god in imagination only, not in reality. In

reality we are part of god, part of his will. We are like waves in the ocean, an intrinsic part of the ocean. The idea of separation is only a mind game, but it creates great misery.

The moment we become attached to the false, misery happens. And the most illusory thing is the idea of the ego; that we are separate, that we have our own will. That is the most absurd idea that can happen to a mind. But the mind revolves around it.

Sannyas means dropping that absurd idea and recognizing oneself as part of the whole. That is holiness. A saint is one who no longer more has his own will, who is just like a dry leaf in the wind, in the wind of god. And wherever the wind takes him, he is available -- joyously dancing, ecstatically. he is not reluctant, not resistant... because once you drop the idea of ego there is no possibility of resistance, reluctance. You are simply available, you are availability.

In that space of availability god starts flowing through you. You become part of his will. Then there is only joy, bliss and benediction.

(To Peter)

This is your name: Swami Anand Peter. Anand means bliss. Peter means strength, inner strength, just as a rock has an integrity, a solidity

To be blissful one needs a centering, a grounding. To be blissful one needs to become one. Ordinarily we are many many fragments spread all over the place, we are divided -- and if we remain divided we can never be individuals.

The process of individuation simply means one thing: that all the parts that are falling apart have to be integrated into one whole. They have to be crystallized, they have to be melted into one unity so that a rocklike center arises in you. That becomes spiritual strength and only then is there bliss.

An man who is a crowd inside cannot be blissful, he is just insane. A man has become one is naturally blissful, all insanity disappears. He has really become an individual -- literally indivisible.

This is your name: Swami Anand John. Anand means bliss. John means a gift of god. Bliss is always a gift, never an achievement. You cannot do anything to be blissful. Whatever you do will bring more misery, because the very idea of your being is the source of all misery. The ego is the root of misery; hence the ego cannot attain bliss.

Bliss is a failure of the ego, not an achievement. You will be surprised to know that enlightenment is really a failure, not a success. It is a failure of all that you can do. It is utter failure, absolute failure. But in that very failure, when you come to realize that nothing can be done, nothing at all, the ego evaporates and there is great light, great bliss.

The experience of that failure of the ego is the experience of god. Hence the real seeker of truth is really seeking suicide. but the resurrection is possible only after the death of the ego.

This is your name: Ma Lucia. Lucia means light, the shining one, the luminous, the resplendent. That is our real being. That's what we are made of.

That is our very core. But we never look withinwards, hence we live in darkness. Outside there is darkness and darkness, outside is hell. Inside is light, inside is paradise.

Look within. Become more and more attuned with your own inner being. That's what sannyas is all about.

This is your name: Swami Claus. Claus means the victorious heart. The heart is always victorious. It knows no defeat, it cannot know defeat, because it is part of god. God beats through it, god has a connection with you through your heart. The heart is the link.

The mind is yours, the heart is god's -- it is god's penetration into you. Mind knows no victory, it knows only frustration, failure. And the heart knows no failure, it knows only victory; because god cannot fail, that is impossible. And man cannot succeed, that too is impossible. Man succeeds only when he is in tune with god. That is god's success. Man inevitably fails whenever he is not in tune with god -- that is man's failure. All failure is ours and all success is god's -- remember it.

That very remembrance will help you to attain to clarity. Function through the heart and victory is yours. Function through the head and you are bound for frustration.

This is your name: Ma Deva Sue. Deva means divine. Sue means grace.

Beauty is human, grace is divine. Beauty is of the form, grace is of the spirit. Beauty belongs to the circumference, grace belongs to the center, hence only deep meditation releases it. A person can be beautiful without meditation, but cannot be graceful. And grace is the real beauty. The body is momentary. Today it is there, tomorrow it is gone, today it is young, tomorrow it will be old. But grace is eternal, it is forever.

Anything that belongs to the center of your being is eternal: it does not change, it remains the same. And because it remains the same it can become your home, it can become your resting place.

Be more and more meditative, release grace. Everybody is carrying it inside himself as a seed. But is has to grow. It has to become a big tree with great foliage, fruits, flowers, fragrance.

This is your new name: Swami Kamaleshwar. Kamaleshwar means the god of the lotus. The lotus is very symbolic. It really represents the essential meaning of sannyas. The lotus grows out of mud -- the most beautiful flower grows out of dirty mud.

Prayer grows out of sexuality and the soul grows out of the body, which is just mud, and god grows out of the world. On the surface it looks impossible. If you look at mud you cannot believe that it can produce lotuses. If you look at the lotus you cannot believe that it can come out of dirty mud. But that's how it is, the lowest is connected with the highest. The highest is in the lowest and the lowest is in the highest, everything is bridged. And life is a ladder.

That's my basic teaching: nothing has to be denied, not even the dirty mud. Everything has to be transformed into a lotus.

This is your new name: Swami Vimaleshwar. Vimaleshwar means the god of purity. Purity does not mean anything more... because morality is a calculative step, it is cunning. It is out of desire: one is hankering for the other world, for heavenly joys and pleasures. The same stupid mind that hankers for money is now hankering for meditation. It is the same desire, only the object has changed. But by changing the object of desire nothing is changed unless desire itself drops, disappears.

So by purity I do not mean moral purity, virtuousness and all that. I mean innocence, a state of not-knowing, a state of childlike wonder, of tremendous awe, readiness to be surprised by existence and life. And that's how one comes to know god, not by being moral but by being innocent.

Of course innocence brings a morality of its own, but that is quite another matter. It is not a calculated thing, it is a by-product. The innocent person cannot do harm. Whatsoever he does is a blessing.

This is your new name: Ma Devopam. Devopam means divine, godly. Remember, it is not a question of achieving something, we have only forgotten who we are. We have only to remember it, we have to be reminded of it.

The truth is never lost. That which can be lost is not truth. The truth by its very nature is that which cannot be lost. And our godhood is the ultimate truth.

The whole existence is made of the stuff called god, we just have to remember it; we have to relearn the language. It comes as a recognition, not as an achievement. Meditation is just an effort to recall.

This is your name: Swami Virendra. Virendra means god of courage. Courage is the most important quality for a seeker because everything else follows it. One cannot be honest without courage. One cannot be truthful without courage. One cannot be living without courage. One in fact cannot have any beauty in one's life without courage. Courage is the gate, the gate of the temple. Unless you pass through it you cannot enter into anything that is of any worth.

Sannyas means a jump into the unknown. Great courage is needed. We all have it, we just never use it. And any faculty that is not used for long becomes dead. It has to be revived again. Once it starts functioning you will be surprised, nobody is born a coward, everybody is born courageous, rebellious. But the society represses it. It is against all courage. It needs cowards of all kinds. But anything repressed always remains there somewhere deep inside you. We have to dig and search for it. That search starts today.

Find more and more courage to move into the unknown, into the insecure. Life should be an adventure, always an exploration into unknown territory. Than only can one come across god. There is no shortcut.

This is your new name: Ma Darshano. Darshano means the capacity to see.

One cannot think about god, one cannot think about truth, one cannot think about anything that really matters. It has to be seen, it has to be experienced. It

is not a question of speculation, philosophizing. The mind is incapable of entering into the unknown for a certain reason. It can only move within the world of the known, it can only think of that which it has already known. The unknown is absolutely unavailable to the mind. It cannot even conceive of it. Even to imagine something, you have to know something about it, you have to have had experience of it before you can imagine it.

Mind has no way to penetrate the mystery of the unknown -- and existence is tremendously mysterious. It is not only unknown, it is unknowable. So the only way is to create a new faculty in you which can see and experience. It is there. In the East we have called it the third eye for the simple reason that it gives you the capacity to see the truth. It is only symbolically the third eye. There is no third eye somewhere, it is only a metaphor.

Man has five senses which are available , and the sixth sense, which is the most important, is dormant All techniques of meditation are efforts to make that dormant center function. Once it starts functioning you are transported into another world, you start seeing things as they are. Then everything is divine and every moment is of such exquisite beauty that one could die. Just for a single moment one could pay the price with one's whole life. It seems to be even more valuable than that.

Sannyas is creating a space within you so that the hidden capacity, the dormant capacity for seeing, experiencing the unknown and the unknowable becomes active. It is our *real* life. Without it we are just dreaming; with it, reality opens up its doors.

Dance Till the Stars Come Down From the Rafters

Chapter #9
Chapter title: None

9 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001095
ShortTitle: RAFTER09
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Dolphin, with his mother Gyanraje)
Good, Dolphin. Come here -- your mala. Just look at me. Good.

His name is good: Swami Anand Dolphin. Anand means bliss, blissful. And Dolphin is a good name...(laughter) It represents intelligence. There is every possibility that dolphins have better intelligence than human beings. At least they have a bigger brain
Good, Dolphin. Look here! (much laughter) Good, Raje.

This is your name: Ma Anand Kristen. Anand means bliss. Kristen means a follower of Christ.

Bliss is the essential religion. Whether you follow Christ or Buddha or Lao Tzu, it doesn't matter: if you are blissful you are following all the awakened ones, all the Christs, all the Buddhas, all the Krishnas. If you are not blissful you can only be a Christian, a Buddhist and a Hindu -- but that is pseudo, that is not true.

There are millions of Christians. They are not concerned at all with Christ or Christ-consciousness, they have no inner search, no enquiry into the truth. Their religion is formal, accidental; they are born in a Christian family so they are Christians. That is not the way to be a Christian.

By becoming a sannyasin you are becoming a Christian for the first time, Christian in the sense that now you will be moving more and more towards bliss, love, truth. And these are the qualities that prepare the ground for god to descend in to you.

This is your name: Swami Antar Ulrich. Antar means the inner, ulrich means rule -- one who rules over his own inner world.

It is easy to rule the outer, it is easy to become an Alexander or a Napoleon. However difficult it *appears*, it is not so difficult. But to be a Buddha is only for the very few because it is climbing the highest peak of consciousness and the journey is arduous, risky, hazardous. And the fight is not with anybody else but with your own unconsciousness, with your own darkness, with your own unintelligence.

The moment one conquers one's unconsciousness and becomes totally conscious is the moment of the greatest experience possible. One can call it the experience of god or of nirvana or of enlightenment. Those are all just ways to describe the indescribable.

-- What is the meaning of your name? -- Mali.
-- Gardener.
-- Who has given it to you?
-- Myself...
-- Mm mm. That's good!

This will be your name: Swami Prem Mali. Prem means love and mali means gardener.

Love has to be grown. Seeds are available, the soil is available, everything is available -- just the gardener is fast asleep. Hence seeds are rotting and the soil is becoming a desert. Otherwise it can become full of roses, roses of love and bliss and truth and joy. But the gardener is asleep, the only thing missing is that the gardener is asleep. The gardener is there but not awake, so whether he is there or he is not, makes no difference. An asleep gardener and no gardener are the same. The gardener has to be awakened.

You have chosen a beautiful name... but you have chosen a name which will now need much effort to make it a reality. Go deeper into meditations so you can become more aware.

This is your name: Ma Prem Inge. Prem means love. In Norse mythology Inge is the name of the goddess of peace.

When both happen together then something really valuable happens. They can happen separately, but then it is not much. One can be peaceful without love. That's what monks and nuns have been doing down the ages, renouncing the world. Renouncing the world means renouncing all possibilities of love, all situations where love can arise, escaping from all those contacts. It is easy to be peaceful without love, there is nothing to disturb one.

Love creates the greatest disturbance, chaos, but only out of chaos are stars born. So love cannot be rejected simply. It releases great energy, and if you are not capable of transforming it into creativity it can become destructive, it does become destructive. Either make it a great creative explosion or it is bound to turn sour and bitter and poisonous. It is going to eat your heart.

So people have become afraid of love and for centuries they have been escaping it, choosing peace against love -- but that peace is dull, dead, sad. It cannot sing, it cannot dance, it cannot celebrate. There is nothing to celebrate, nothing to dance for, nothing to sing about, because all dance, all song, all celebration is rooted in the energy of love.

Love is also possible without peace, but then it drives you crazy. Again and again it brings you to the brink of insanity, of suicide. It is playing with fire.

But when both are together something tremendously beautiful happens. When love has peace at the very center of it, it is no more destructive, it is no more feverish, it is no more insane. It is healthy, whole, creative. It is a blessing to oneself and to others. And when peace is rooted in love there is great rejoicing. That very rejoicing is god.

My effort here is to help my sannyasins to grow these two apparently diametrically opposite energies together. It is a great experiment, more difficult than all other religious experiments that have been made up to now, more complex too. But if one succeeds one reaches to the highest peak. And the potential for success is there in everyone, it just has not been tapped rightly.

This is your name: Ma Jeannine. It is a beautiful name; it means the beloved disciple and that's what you have to become.

It is easy to be a student, it is difficult to be a disciple. The student is interested only in the superficial, he is not committed. The disciple is committed, the disciple is ready to gamble all that he has for something unknown, for something of the beyond. Only a gambler can be a disciple. The businesslike mind cannot be a disciple. It is always calculating, cunning, always thinking in terms of getting more and giving less. the disciple is one who gives all, without any conditions, unconditionally, one who surrenders for the sheer joy of surrendering. But then great things start happening to the disciple because he becomes open, absolutely open to the master. He becomes the beloved, he becomes capable of absorbing the love of the master. Not only his love, but his being also starts overlapping the being of the disciple. And that's real communion. In the East we call it satsang: when the master's being overlaps the being of the disciple. Ultimately a moment comes when the disciple and the master become one; that is the state of the devotee. But being a disciple is a necessary step towards that ultimate state.

So let your name become a reality for you... and much more, much more that you can ever imagine, much more than you can conceive is going to happen. But you have to be available, you are not to hold back anything.

How long will you be here?

-- Two more days.

-- Good. Next time come for a longer period. But things will continue wherever you are, just continue to meditate.

This is your new name: Ma Veet Asho. Veet means going beyond; asho means hope -- going beyond hope.

Hope is a disguised form of desire. And unless one drops all desiring in all forms, disguised, one cannot attain to one's own reality. When we hope we project the future, when we hope, we hope *in* the future. Nobody can hope in the present. Hope brings in the future, hope *is* the future. And it is behind hope that the mind goes on playing thousands of games, it goes on deceiving you. It

goes on promising you: tomorrow, tomorrow, tomorrow.... And tomorrow never comes, it can't come in the very nature of things. It is always today.

There is no other time then now. All other times are just mind-fabrications, fantasies. To be in meditation means to be in the present, and to be in the present one has to cut the root of all desire, the root of all hope.

Remember, by cutting the root of hope you don't become hopeless, because when there is no hope there is no possibility of hopelessness either. They both disappear. Hopelessness is possible only if hope is there, it is a by-product of hope. When hope is not, hopelessness also is not. And your whole sky, inner sky, is clear of all the clouds of hopes, of hopelessness, of desires, of frustrations, of expectations. Your whole sky is simply unclouded and the sun shines forth -- the sun of truth, the sun of your own being.

This will be your new name: Swami Shantamo.

Shantamo means the silent one and this is going to be the device for you: be more and more silent. Speak less, become telegraphic. Speak only that which is absolutely necessary, delete all that is unnecessary, superfluous. And whenever you can find time, as many times in the day as possible, even in small gaps -- ten minutes, fifteen minutes -- just close your eyes and sit silently.

Sitting silently is going to be your device. Slowly slowly things will calm down and the mind will start evaporating. And one day, one is left without the mind. Then joy explodes. Time disappears, eternity appears. Then one is neither birth nor life nor death, one is something transcendental. With the transcendental comes liberation -- liberation from all misery, from all pain, from all ignorance, from all stupidity.

This is you new name: Swami Chaitanyo. Chaitanyo means consciousness -- and that has to be the key for you, the golden key that opens the door of god.

Become more and more conscious of all that you do, of all that you think, of all that you desire, imagine, dream. Just remember that you have to be conscious of everything. Walking , be conscious of it, eating, be conscious of it, thinking, go on watching what thoughts are passing in the mind. One day you will be surprised, when you have learned the knack of it, it continues even in sleep. You go on watching the dreams, you know what kind of dreams are passing by and you know that they are dreams.

That day, when one can watch one's own dreams, is of a great transformation. From that moment onwards you are a new being. Then you enter into the world of reality. By watching dreams, thoughts, desires, slowly slowly we become disidentified with all that we are watching, we become the witness. And that witness is the ultimate reality.

This is your new name: Swami Sudhiro. Sudhiro means the wise one.

Wisdom is our nature. Ignorance is only an accident, it is like falling ill. Health is your nature, illness is only an accident; hence illness can be cured and your health starts flowing again. Illness is only a little disturbance in the

flow of your health. So ignorance is a little disturbance in the flow of your wisdom. And the point to understand is that knowledge is the root cause of the creation of ignorance.

The more you know, the more ignorant you become, because you start flowing to the superficial knowledge and you start forgetting your real wisdom. You cling to the information given by others, which is all borrowed. And truth can never be borrowed, it has to be one's own.

So whatsoever one knows about truth is not truth. But knowing about truth can give you the feeling as if you know, and you can cling to it. Hence the knowledgeable people are the most ignorant people in the world.

If one wants to destroy one's ignorance one has to destroy one's knowledge. And that's my whole effort here, to help you drop your knowledge. In that very dropping, ignorance disappears and wisdom wells up -- it starts flowing again. And that flow of wisdom is freedom, is bliss, is benediction.

Dance Till the Stars Come Down From the Rafters

Chapter #10
Chapter title: None

10 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001105
ShortTitle: RAFTER10
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Deva Gerard. Deva means divine. Gerard means a loyal heart.

A loyal heart is the beginning of the experience of god. The head can be logical but never loyal, the heart can be loyal but never logical. To be loyal is something illogical: it is love, not logic. And the heart knows only the ways of love.

To be loyal means to be committed, to be totally involved, to be so surrendered that there is no holding back, risking all for no gain, for no profit, for no future promise but for the sheer joy of risking. There is tremendous joy when one risks just for the sake of it.

And that is from where you start moving into the world of the divine. That very moment you are transported: you are n the world, but the world is no more in you. God has penetrated your heart like an arrow.

Inaki is your name? What does it mean?
-- I don't know?

I will keep it -- it sounds good. It has some music to it, and that is far more important than meaning. All meanings are arbitrary. Music is more natural.

So this will be your name: Anand Inaki. Anand means bliss. That's the ultimate search. In what ever name we are seeking, we seek bliss. Nobody is really seeking god. Who cares about god? People are only seeking god because they have been told for centuries that I you find god you will be blissful. God is secondary, blissfulness is primary.

And the same is true about truth. If truth brings misery, who would seek truth? A few masochists maybe, a few mad people, self-destructive, suicidal; but no healthy and wholesome person would seek truth. Truth is sought

because it brings bliss.

So remember: god, truth, nirvana, enlightenment, are different names for bliss.

This is your name: Swami Prem Sef. Prem means love; sef means increasing faithfulness.

Love is the beginning of faith and the end too. The beginning and the end are not separate. The difference is only of that between a seed and a flower. The seed contains the flower and the flower is nothing but the expression of the seed. So is love and faith: love is the seed, faith is its flowering.

Hence anybody who is trying to believe in god without love is deceiving himself and wasting his time. And how can you love god? -- you don't know him!

So my teaching is not to love god, my teaching is to love. Whom you love is not so relevant: people, animals, birds, trees, music, poetry, painting. What you love, the object of love, is not so important, but that you love is important.

And as love increases, slowly slowly it brings a faith into you being, a faith in existence. That is true religion. The untrue religion remains belief-oriented. The true religion originates in love and ultimately blooms and flowers as faith.

And remember: believe and faith are not synonymous, notwithstanding what the dictionaries say. Belief is pseudo faith, it is something basically false. Faith is a totally different phenomenon.

Start with love and blossom into faith. That's what sannyas is all about: love and faith.

This is your name: Ma Anand Maria. Anand means bliss. Maria means fragrance. Bliss is more like fragrance than like a flower. A flower is something visible, material; you can catch hold of it. Fragrance is invisible, immaterial; you cannot catch hold of it. Still you can experience it. All that you need is a sensitivity and you will experience it -- but it is an experience.

A flower can be known even by those who have no sensitivity for fragrance, even by those whose noses are almost dead. A flower can at least be touched, even by a blind man. One can hold the flower in one's hand. It is measurable, it is matter. Nobody can deny it, it is proof unto itself.

But fragrance is very subtle. One can deny it and there is no way to prove it. If somebody says, 'No, there is no fragrance,' you cannot prove that there is. At the most you can say, 'I experience it.' But the other person could say you may be deluded. You may be hallucinating, you may be dreaming. You may be deceiving them or you may be deceived yourself. You may be hypnotized. A thousand and one things could be said, and you cannot prove it. Still whether you can prove it or not, you know it.

That is exactly the case with bliss, with god, with love, with all the higher values. The higher you move in the hierarchy of values, the more and more difficult it becomes to prove them. God is the most difficult experience to prove because it is the ultimate value, the culmination of all values.

Bliss is another name for god. It can be experienced, it can be lived. One

can dance with it. One can be overflooded with it. One can be transformed by it.

Your name is beautiful: Ma Brigitte. It comes from the same root from where the word 'bridge' comes.

Man is a bridge. Man is not the goal but only a ladder, a passage, a bridge, between the animal and the divine. One should not be satisfied by being just human; that is not enough. That is making your house on the bridge; it is not safe and the bridge is not meant for that purpose. The bridge has to be transcended, passed over; its function is to take you to the other shore.

Man is not a being but a bridge. Animals have being and buddhas have being, but man is only a bridge. He has no being, he is a becoming. He goes on becoming, changing, moving from one point to another. He is a journey, a pilgrimage.

This has to be remembered: unless one becomes enlightened, never to be satisfied before that. Remain in a divine discontent to the last moment when you explode into light, when you become light, when light becomes your being.

This is your name: Swami Deva Saul. Deva means god; saul means demanded, desired.

God is continuously demanding, 'Come to me!' Since Adam and Eve left the garden of Eden, he has been calling forth, 'Come back home!' And all these messengers and prophets and Buddhas, they are nothing but messengers. And the message is simple: that god is waiting, that you have wandered enough, gone astray enough. It is the right time to come back.

Sannyas is a coming back. It is turning inwards. And it is in your innermost core that the garden of Eden exists. It is at your inmost core that god is present, calling you forth.

We are moving on the outside, ignoring the inside. That is ignorance. Ignoring you inner world is ignorance, knowing your inner world is wisdom.

You have a beautiful name: Swami Gurumukh. It means the voice of the master, the mouthpiece of the master.

The word 'guru' is untranslatable, in a sense, because it has a certain metaphorical meaning. Guru literally means 'one who dispels darkness'. The master is just approximate, not exactly the same; but we can give it the same meaning. The master is one who helps you to become enlightened; that's the function of the master: he dispels your darkness.

And to become a voice of the master means to be so totally surrendered that you do not speak your own mind but the no-mind of the master speaks through you. It means that you have dropped your will -- the master's will functions through you. A master has dropped his will already, so in fact the master is only a medium, and god starts functioning through you.

Surrendering to the master is just an excuse for surrendering to god. Because we cannot surrender to the invisible, we need a master -- something visible. A master is just standing between the visible and the invisible; half of

the master is visible and half of the master is invisible. So those who come to the master not in a deep surrendered attitude, they will see only the visible part; and those who surrender, they will see the invisible part. Then the master is no more there.

That's why in the East, the disciple thinks of the master only in terms of god, in no other way.

How long you will be here?

This is your name: Swami Thanasis. Thanasis means the immortal one. That is our true reality. Mortality is only of the body, mortality is only of the outer shell. But our inner consciousness is immortal. To be identified with the body and to start thinking, 'I am the body' is the foolishness that creates the fear of death. The moment you know that you are no more the body or the mind all fear of death disappears. And life starts only in the day that the fear of death disappears, because then you can live. Otherwise death is always hanging in front of you. How can you live? How can you enjoy? How can you rejoice? How can you sing and dance? Celebration is impossible: death is always around the corner; it can take you away at any moment. People are living, but in deep trembling, fear, anguish, anxiety.

It is only through meditation that a person becomes free of fear of death. He comes to know that he is immortal, there is no way to die. Death has never happened, cannot happen. Death is an impossibility.

To know it through your own experience is the beginning of a totally new kind of life: the life of eternity, not of time, the life that always abides, the life that is forever. And that's what god is.

Your name is beautiful: Ma Konstanze. It means a devoted spirit.

Religion needs devotion; not only intellectual conviction but a heartfelt devotion. Conviction is superficial and it can be changed very easily, just a few arguments can change your conviction. Hence the people who live in conviction are always afraid -- afreaid of facts, now discoveries, of people who are against their ideas. They are afraid because they know that their conviction can collapse at any moment; just a single argument can destroy the whole edifice. Hence they will not red others' scriptures, they will not listen to others. They will avoid them, they will not argue. They are constantly on guard... but really they are afraid and are cowards.

A man who is of a devoted heart has no fear. He cannot be unconvinced, that is impossible, because he is not convinced in the first place. It is a devotion. No argument can destroy it, no logic can harm it. In fact no intellectuality ever reaches it; it is far beyond that.

Unless one moves in religion with a devotion one remains superficially religious. Christian, Hindu, Mohammedan -- these are all superfluous things. If you are really moving with devotion you don't become a Christian, you become a Christ; you don't become a Buddhist, you become a Buddha. Why should one become a Buddhist when on has the capacity to become a Buddha? The Christian is one who is convinced. The Buddha is one who has known.

And knowing happens in the heart, not in the head. Knowing is a quality

of love, a by-product of love. The more you love, the more you become capable of seeing things as they are.

So love deeply, love totally. Love this existence with deep devotion, with great prayer.

Just today I was reading about a man, a very intellectual man. He has written a whole Hindu prayer on a board in his bedroom, and every night before going to sleep he would look at the sky and say to god, 'Please god, read it.' Why bother to repeat it every day? Just put it up -- god can read it!

There is no way from intellect to god, from scholarship to god. The only way is through devotion. And devotion needs courage because you have to drop your mind, your head. Devotion requires you to cut off your head completely.

That's the work of the master: to behead his disciples! And once the head is dropped great doors open to existence. All locks disappear. All secrets which were hidden before become absolutely clear. Nothing is hidden anymore.

This is your name: Swami Virato. Virato means the infinite, the vast. Man is not as small as he appears from the outside. He contains the whole sky within, he contains all the oceans. Yes, he looks like a dewdrop, but his appearance is very deceptive. And science is still working on his appearance, the dewdrop.

Those who have penetrated deeper into human consciousness were surprised to find that as you go deeper, man becomes vast. When you reach his very core, he is the whole universe. And that is the experience of god.

Meditate and go deeper inwards. It is already there -- we just have to uncover it.

This is your new name: Swami Anubhavo. Anubhavo means the state of total immersion in the whole. When the ego is lost, when you don't feel yourself separate, when suddenly there are no boundaries to you anymore, you are melting and merging with the universe -- that state is anubhava. And that state can come only through love and meditation.

One has to become more and more silent and one has to become more and more loving. Both are needed, and both together bring the ultimate transformation, the merger, the disappearance of the individual and the appearance of the universal. It is within your capacity to allow it or not to allow it. If we are ready to surrender, it happens; if we resist, it can't happen.

Sannyas means a readiness to surrender, a readiness to be in a state of let-go.

This is your new name: Swami Dharmesh. Dharmesh means the god of the ultimate law. It is difficult to translate the word 'dharma' Ordinarily it is translated as the ultimate law, the universal law, the eternal law, the cosmic law; but they are only approximations. In Chinese there is the right word for it 'tao'; and Christianity has the right word for it, 'logos'.

Dharma means that invisible thread that keeps the whole cosmos together.

This togetherness can't be without any fundamental cause, otherwise things would start falling apart. We know that the earth does not fall apart because of gravitation, things do not fall away from the earth because of gravitation. But why doesn't the whole universe fall apart? -- there must be something like gravitation. That is dharma.

And the only way to find it is to go within, because there it is the closest to us. You can find it in the trees and in the socks, but then it is far away. You will have to understand the language of the rock, the being of the rock, and it will be a very very impossible almost impossible job. The easiest is to understand your own being because that is the closest. Once you have seen it there you will be able to see it in the rock too and you will be able to see it in the trees and you will be able to see it in the stars. Once seen inside, the whole universe becomes absolutely clear and transparent to you.

That experience of interlinkedness, of interdependence, has such exquisite beauty and creates such a great ecstasy that it is not possible to imagine it, not possible to express it, not possible even to give a few hints about it. So all the masters have been doing only one thing: they show you the path to attain it -- then you will know. There is no other way. You have to know it to know it.

This is your new name: Swami Garimo. Garimo means the splendor, the glory. Existence is full of splendor and glory, but we are blind, we are deaf. We can't hear the music and we can't see the beauty. Hence we have to ask, 'Where is god? What is god?'

If we can see the beauty, if we can experience the joy, the dance of the stars and the trees and the wind and the rain, we will not ask such stupid questions: 'What is god and where is god?' and whether god exists or not. We will know that this beauty is god, that this splendor is god, that this dance, this celebration, is god.

My whole approach is to make you more sensitive towards the beauties of nature, life, existence, because that is the only valid way to become aware of god. There is no other way. There has never been and there will never be.

This is your new name: Ma Sarjan. Sarjan means creativity. Creativity is the real worship.

In the past religious people have been very uncreative. They were life-negative, hence they could not be creative. Creativity means that you are affirming life, that you are trying to enrich it, that you are trying to make it a little more beautiful than it is. And that's how one should server god: by making his world a little more beautiful, a little more musical, a little more poetic, a little more colorful.

Remember it: whatsoever you are doing, do it with this vision, that it will help the world to become more rich. In some way or other contribute to the world's richness. And then whether you go to the church or not does not matter -- god is yours. Whether you remember god or not does not matter. Your creativity is enough proof of your remembrance.

This is your new name: Swami Visarjan. Visarjan means dissolving,

dissolution, melting and dissolving into the whole.
Don't keep yourself separate. Seeing a rose, become the rose.

Seeing the sunset, be lost in it. Don't remain aloof, cold. Don't remain just a spectator, become a participant. Seeing the sky full of stars you also become part of it, a small star. But participate in the dance.

To me that's what religion is, dissolving oneself in the whole. Just like a river disappears in the ocean you disappear into god.

Dance Till the Stars Come Down From the Rafters

Chapter #11
Chapter title: None

11 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001115
ShortTitle: RAFTER11
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

What does it mean? -- his name, Osho asks Atta, the other of the aspiring sannyasin, two-and-a-half-year-old M'Ocean.
-- It began with the motion in my womb. And we had a boat at the time so we changed the spelling.
-- (to the child) Come here!
He is malaed. Osho bent to touch him but his gaze is averted.
You missed! This is your name: Swami O'Ocean.

This is your name: Swami Prem Rami. Prem means love; rami means exalted. Love is one of the most exalted experiences in life. It is the peak of being in ecstasy. It is the ultimate orgasmic joy. God is simply another name for it.

Love as profoundly as possible. Love for the sheer joy of loving, not for any motive, not for any desire. The moment desire enters love, love loses all exaltedness.

And there is one very fundamental law of life: if you fall from the peak you fall the lowest. The higher you go, the more is the danger. And love takes you to the highest, hence one has to be very very aware, alert not to fall from those peaks, otherwise one goes deep down into the mud.

That's what lust is, it is muddy. Love has fallen. It is as if the diamond has fallen into the mud and is lost. It can be reclaimed, it has to be reclaimed, but if one had been a little more aware it would not have happened in the first place. So one cannot move higher without awareness.

Love more, and love with more awareness. Awareness is the only prevention against desire.

Buddha has said: When you are aware it is like a house where people are

awake. The guard is awake, the house is full of light. thieves do not dare to enter it. The unaware person is like a house full of darkness, no light. The guard is drunk, the master fast asleep, the doors are open. It is an invitation for thieves.

Anger and lust and greed and jealousy, these are all thieves, far more dangerous than ordinary thieves because they go on stealing chunks of your being. Slowly slowly they leave behind only a hollow person with no substance, with no soul.

Love plus awareness is the whole of religion.

This is your name: Ma Veet Silvia. Veet means going beyond; silvia means the sudden terror that people feel in the profound solitude of a forest.

The moment you feel absolutely alone a great terror arises in your being. When you are surrounded by rocks and trees and not people with whom you can relate, communicate, on whom you can depend in some dangerous situation, a terror arises from the very depth of your being and takes possession of you, as if your very soul had started trembling. That is silvia. One has to go beyond it, because unless one is ready to go beyond it one cannot move into meditation.

Meditation takes you into the inner forest where eternal silence prevails, where you are absolutely alone and where you cannot invite anybody to be with you, where you have to be alone. It is impossible not to be alone in your innermost being. That's why millions of people never try to go in, for the simple reason that they have an unconscious understanding; something instinctive in them says to them 'Don't enter there. It is dangerous -- you will be all alone. Even if you shout there will be nobody to hear.'

And the deeper you go, the more alone you are. When you reach the very source of your being the aloneness is absolute and the silence is eternal. Nothing stirs.

Afraid of that, people go on rushing outside doing this and that, remaining occupied with something or other. Even stupid things they become involved in. Just a football match... and thousands of people. Or a cricket match... and thousands of people are so excited. If somebody comes from another planet and watches our cricket matches and football matches he will not be able to believe it: 'What are these humans beings doing?' So much shouting and so much excitement and so much quarrelling and slogans, and so much fight... and bloodshed can happen at any moment. 'What are these people doing?' These people are simply avoiding themselves. They are getting involved in anything -- any stupid thing is excuse enough to remain away from oneself. Sannyas is just the reverse process. You have to drop all stupid occupations. Do the necessary, but not because you want to remain occupied. And whenever you have time go in, explore the inner territory. It is unmapped, uncharted -- trememdously beautiful once you become attuned to it. Once you lose the fear great joy arises in you, and a joy that cannot be taken away. The very energy that becomes fear becomes bliss.

And unless a man is capable of being alone he is not capable of being at all. He is not really a being. He is so superficial that to call him a being is to

misuse the word. He is just the circumference without any center, a shadow without a soul.

So now this is the work: you have to go inwards. Learn the ways of silence and being alone. And I am not saying not to relate with people. In fact, you can relate only if you know how to be alone. Then you are and you can relate, otherwise your relationships are again occupations. You are relating just to keep yourself occupied, the other is relating just to keep himself occupied. And all these so-called love relationships are nothing but games people go on playing to avoid the reality.

When a man is able to be alone he is also able to love. And his love has a totally different quality, a different beauty, a different fragrance to it. It is something divine, it is something of the beyond. It is deeply fulfilling. It brings great contentment.

This is your name: Ma Anand Judith. Anand means bliss; judith means praise of the lord.

My understanding is that the only praise of god is through being blissful. It need not be verbal -- in fact it can't be verbal. Words are so futile, so empty; words can't contain it. One has to praise god existentially, not intellectually. Every fibre of your being has to pulsate with joy, every cell of your being has to dance in prayer. When you become a celebration you are in prayer. In fact you become prayer itself. Only then are you in prayer. Then nothing is said and all is said. There is no need then to go to the church or to the synagogue or to the temple. Then wherever you are you are joyous. Joyous for the simple reason that god has chosen you to be, that he has created you, joyous that he has given you a chance, an opportunity to see the beauty of the world, to see this mysterious existence, to be part of it, to partake of it, to drink from it, to be drunk with it. Just for that simple reason one fells thrilled, ecstatic. One can dance, one can sing, or one may simply sit silently, but one is praising. Only that praise reaches to god. Words are very heavy things. They fall back to the earth, they can't move beyond the earth. Only a silent joy can penetrate the ultimate reality.

So be cheerful, be blissful. And whenever you feel like praying, dance, sing. Forget about god. It is not a question of addressing him or talking to him -- that is all nonsense. What can be said to god? What is there to say, except yes? And that can be said only by your dance, it can't be said in any world Words are so inadequate, they have their limitations. They are good for worldly use, but the moment you start moving into the other world, the world of the beyond, they become absolutely irrelevant.

Your name is really difficult! To make any sense out of it, even for me is difficult! But we will make sense somehow. Swami Wolfgang Maria: Wolfgang means the walk of a wolf and maria means rebellion. So let us think over what to make out of it.

The only thing possible is that the walk of the wolf is very graceful; hence Germans became addicted to this name Wolfgang. It walks really beautifully. The grace and the beauty of the walk is enchanting, hypnotic. And the wolf

also walks with great awareness. He is alert, watchful. He is very courageous, but always on guard too.

Those two qualities can be used by a sannyasin. The first is grace, the second is watchfulness.

And maria means rebellion. Out of grace and out of watchfulness a rebellion arises that transform you. It is something inner. It has nothing to do with any outer structure, the society, the state, the church. It is not against anybody, it is against one's own unconscious, against one's own mechanical habits, against one's own robotlike existence.

One has to rebel gracefully, watchfully, against all that keeps one a prisoner. And that which keeps you a prisoner is something within you. It is not really the society that keeps you a prisoner. It can force you into a prison but still it cannot touch your soul, your soul still remains free. And if we remain unconscious we may be free on the outside, but deep down we are chained. An invisible wall surrounds us. We carry around ourselves a transparent prison. And that prison has to be broken.

Sannyas means a decision to rebel against all that remains unconscious and keeps you a prisoner, tethered to the robotlike existence. And this has to be done with grace; it has not to be done in a crude way, it has not to be done violently. It has to be done very lovingly, because it is your life and it is your energy which has to be very very silently persuaded to change. You cannot attack it. If you attack you create a conflict. If you attack you become split, you become schizophrenic.

Gracefully, silently, one has to transform oneself. Then great beauty arises.

This is your new name: Ma Antar Kranti. Antar means inner; kranti means revolution -- the inner revolution.

There are two kinds of revolutions. One is against the society: the political revolution. *It* is always a failure, it has never succeeded. It is never going to succeed. We can change the structure but unless people's consciousnesses are changed they will create the same structure again, because the structure arises out of the *inner* structure of consciousness.

That's what happened in Russia. They rebelled, revolted against the Czar, and what they created is far worse slavery. Stalin proved to be a bigger czar that even Ivan the Terrible, because the consciousness of the people remained the same, they only destroyed the outer structure. And if the consciousness is the same it will create the same structure again. And of course, next time it will create a better structure than before -- stronger, far more solid. That's what has happened in Russia. That's what has been happening down the ages in almost all the countries. Each revolution has failed.

But there is hope -- hope because there is another kind of revolution possible: the inner revolution. You start rebelling against the very source of slavery. Our consciousness is only partially conscious, only one tenth of it is conscious. Nine tenths of it is unconscious, a dark continent. That unconsciousness has to be dispelled, that darkness has to be dispelled. We have to create more light inside.

And that's the function of meditation. Meditation is only the alchemy of

creating more inner light. And when your whole being is full of consciousness, when your inside is full of light, the revolution has happened. The Buddha or the Christ is born. Sannyas is the first step towards that ultimate goal.

This is your new name: Ma Viram Mano. Viram means stopping; mano means the mind -- stopping the mind.

That's the golden secret, the innermost secret of sannyas. We don't know how to turn the mind off, it always remains on. From birth to death it continues to work. Of course, if you work so much with the mind it becomes mediocre, it becomes stupid. It never has any moment for rest, it cannot rejuvenate. The body can sleep in the night, but the mind still goes on working. In the day it thinks , in the night it dreams. It is the same process; the work continues.

Meditation means learning the art of turning the mind off. It is almost like a switch. You can turn the light on and you can turn the light off. Once you know how, it is simple; if you don't know how, it is very difficult. If you were to bring a villager who has never seen electricity, how would not be able to find the switch through his own investigation.

That actually happened. When for the first time electricity came to Vienna, a friend, a villager came to see Sigmund Freud. At night he was unable to turn the light off and he could not sleep for the whole night. Her was also afraid to ask -- because what wold people thing? You cannot even turn the light off? He tried every way that he knew. He knew how to put a lamp out, how to put a candle out. He even stood on a table, he tried to blow it out, but nothing happened. He tried in every possible way. And you have to forgive him. How could he imagine that just behind the door there was a switch? He could not imagine it -- you cannot expect him to at all.

In the morning when Freud asked him, 'Did you sleep well?' he said, 'Sleep well? I could not sleep at all! I am so tired. And now I have to tell you the whole thing... I was trying to look knowledgeable, so I didn't ask, it felt humiliating. But that light kept me occupied for the whole night. I thought about how to turn it off and I tried in every possible way but I could not. Is there any way to turn it off or does it have to remain on?'

Then Freud took him, and just behind the door there was a switch.

That is exactly the case: there is a switch in the mind. The name of the switch is watchfulness, awareness, witnessing. If you start witnessing the mind it begins to stop. The more that witnessing grows, the more and more do you become aware of a secret key, that the mind can be stopped easily. And that moment is of treat liberation, when you can turn the mind off for hours. And when it comes back, when *you* recall it, it comes back rejuvenated, fresh.

Hence meditators are bound to be more intelligent than other people. If they are not then their meditation is false, then they don't know what meditation is; they are doing something else in the name of meditation. A meditative person is bound to be more sensitive, more intelligent, more creative, more loving, more compassionate. These qualities grow of their own accord. And the whole secret is in one thing: learn to stop the mind. The

moment you know how to stop the mind you become the master, and then mind is a beautiful mechanism. You use it when you want to use it, when it is needed, and you put it off when it is not needed.

This is your new name: Swami Viramo. Viramo means total rest, relaxation.

Meditation can flower only in deep relaxation; relaxation is the right soil for meditation to happen. Meditation is not concentration, remember. Concentration is a strain, it can't be relaxed, it is tension, it cannot be restful. Concentration means that you are focusing your mind-energies onto one point, excluding everything else. It is a great effort, and tiring. It is useful in science. Science functions through concentration because science never goes beyond mind. And mind functions at its highest peak and pitch when it is concentrated -- naturally, because all the energies become pooled at one point.

Religion is an effort to go beyond the mind. Concentration is not of any help there. Hence concentration and meditation are not synonymous -- not only they are not synonymous, they are polar opposites of each other. Meditation means a totally relaxed state, so relaxed that the mind melts. Just as in concentration it becomes stronger and stronger -- the more concentrated it is, the more strong it is. In relaxation it becomes waker and weaker, because noting is excluded, all in included. And there is no strain, no tension; there is no need for them because you are not trying to focus yourself. You are simply available and open. That availability, that openness to existence is meditation. It needs a very restful, relaxed background.

So whenever you have time, relax. And just be alert about all that is happening around: the dog barking in the distance, the neighbors quarrelling, the traffic noise. Nothing should be taken as a distraction; in meditation nothing *is* a distraction. Distraction can only be there if you are trying to concentrate. Of course if you are trying to concentrate then anything that disturbs you is a distraction. But in meditation there is no possibility of distraction because in the first place we are not trying to concentrate at all. So nothing can disturb and nothing can distract; all is absorbed.

In that openness, mind slowly slowly starts disappearing, evaporating, and a few glimpses of no-mind start arriving. Those are great experiences. And slowly slowly, one day it happens that you know that you are out of the mind, completely out of the mind. You have gone beyond.

Hence, sometimes mystics almost look like mad people, because mad people go out of their mind, they fall below the mind, and mystics also go out of the mind -- they go beyond the mind. Both lose the mind in different ways, in different directions, but one thing is similar. So it is possible that the mystic may look a little mad, and vice versa, the madman may look a little mystical.

Sannyas is a door leading into harmony with the whole, a bridge, so that you can slowly drop your fight with existence. We *are* fighting; knowingly, unknowingly, consciously, we are fighting. We have been brought up to fight. We have been told that it is a continuous fight, the survival of the fittest, so we have to fight, we have to struggle. It is a tooth-and-nail struggle. Everybody is at your neck and you have to be at everybody else's neck. We have been

brought up with this idea, in such a wrong atmosphere..., it becomes so engrained that we need not be aware of it. It goes on working there. We are constantly fighting, and this is how we dissipate our energies.

Man is part of the whole. There is no question of any struggle. How can the part fight the whole? We have to submerge ourselves into it, we have to be in deep harmony with it. That is sargamo, that is real music: when you are no more in any conflict, when you are simply in a let-go flowing with the river, not even swimming, just flowing with the river, floating. Wherever the river is going you are floating with it. It is already going to the ocean. It will take you to the ocean, you need not struggle.

This idea is very basic to my sannyas, the idea of let-go, the idea of non-resistance, the idea of no struggle. Then great music is heard, then great music is experienced and lived. You can call that music god, you can call that music paradise. Those are only names of the experience of the absolute harmony between the individual and the universal.

Dance Till the Stars Come Down From the Rafters

Chapter #12
Chapter title: None

12 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001125
ShortTitle: RAFTER12
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Prem Gunther. Prem means love. Gunther means bold.

Love without boldness is impossible. Love requires guts. The greatest courage in life is to lose yourself -- and that's the primary requirement of love. Unless you lose yourself you cannot be in love. You can play the game called love, but you will never know the reality of love. You will be doing something else in the name of love. Deep down it will only be an ego trip -- and love can never be an ego trip.

Ego has to be dissolved, only then does love flow in you. And that is real courage. In a deep sense it is committing suicide -- not of the body but of the mind. It is becoming mindless. Hence love looks to people like something mad, insane. In a way it is true, it *is* mad. Going beyond the mind is a certain kind of madness. Of course it is divine madness and it brings a sanity of its own kind. It beings an insight, an understanding, but is is totally different from intellectual understanding. It is not of the mind, it is of the beyond.

This is your new name: Swami Anand Vedo. Anand means bliss, vedo means the scripture -- the scripture of bliss. That is what we are meant to be: scriptures of bliss, sermons of joy, messages of god, flowerings of wisdom. That is our essential being, but we don't allow it to happen, to grow, to explode. We prevent it in every possible way. We are our own enemies.

To be a sannyasin means to become a friend to yourself. And mow start looking for your intrinsic potential. Don't be bothered about what others say you should be, listen to your own inner voice and *be* it! And whatsoever is the risk, risk... because without risk there is no growth, without risk the seed can never become a sprout, without risk the child will never be born out of the

womb.

Ashen means hope. There is great hope because man can become god. there is great hope because man can blossom into thousands of flowers. There is great hope because man can transcend death, can become immortal.
Come again! There is great hope (much laughter) ... come again!

(To Judy, Serge's little sister)
Such a good sannyasin! (laughter)
This is your new name: Ma Gitima. Gitima means poetry, a song. Become a song. Sing and dance -- that is your meditation!

The name is tremendously beautiful, and this is my whole approach towards life, the meaning of your name. Mirella means wonder, awe.

Man can function in two ways, either through knowledge or through wonder. If he functions through knowledge he never comes to know the great mysteries of life. Of course he collects many stupid facts called data, but he never comes to know the inner reality that joins those facts together. He knows only fragments and never the harmony that runs through all of then that keeps them together. That's what science goes on doing. The very word 'science' means knowledge. When you function through knowledge you function through the mind.

Religion functions through the heart. To function through the heart, wonder is the quality required. When you are in a moment of wonder and awe you are again a child. Again the same freshness overwhelms you, as if the whole existence has become bathed, all dust has disappeared, and the mirror is so clean that it can reflect the subtlest nuances of existence.
Religion is born out of the experiences of awe

Seeing the sunrise or the sunset, be overwhelmed. Those are the great moments. Seeing the sky full of stars, be drunk, be lost, utterly lost in it. Become a small star yourself, not a separate spectator but a participant. When you participate in existence you know the mystery. God is nothing but another name for the mysterious that one discovers through wonder and awe.

Function from a state of innocence==that's the only way to know. Knowledge is not the way to know. It is only pretension. Innocence is the way to know, and for innocence one has to sacrifice all knowledge. One has to put it aside as sheer garbage. And it is exactly that. It is all crap!

-- What exactly is the meaning of your name (Livio)?
-- I don't know.
(To Lalita, translator and Osho's librarian)
-- Lalita, do you have some idea?
-- It is the name of a great Roman family.
-- Mm, but what does it mean?
-- It might come from Silviano -- the god of the forest... but that's a guess.
-- (To Livio) So we will accept Lalita's guess. She is my researcher!

The solitary person is in a negative space. He is feeling lonely, he is

hankering for the other. He is in a deep sadness because he does not know how to be with himself, he does not know how to enjoy himself, he does not know how to celebrate himself. All that he knows is relationship, so whenever he is in relationship he feels at ease. Whenever he is with somebody he can forget himself. To be with somebody is something like alcohol, it is an intoxicant. It is simply drowning yourself, your worries, anxieties, your very existence in the other. And the other is doing the same with you. That's what people call relationship. Each is using the other as a means to avoid himself.

Solitude is totally different. It is not loneliness, it is aloneness. It is aloneness. It is not negative, it is utterly positive. It is not the experience that the other is absent but the experience that 'I am present.' It is so overwhelming an experience of one's own presence that everything else fades from the ind and one starts feeling ecstatic. The sheer joy of breathing, the sheer joy of being, the sheer joy of participating in existence is enough. It is a wonder to be, the wonder of wonders.

Bliss makes real solitude. Then solitude becomes a temple, bliss becomes the deity in it. And that's what meditation is all about: the art of changing loneliness into aloneness, the alchemy of changing solitariness into solitude.

This is your name: Ma Prem Madak. Prem means love, madak means intoxicant. Love is the only real intoxicant. And it has a very paradoxical quality to it: it intoxicates you and yet it makes you more aware. That's the miracle of love. It does not make you unconscious. It it makes you unconscious it is lust, not love. If it makes you drunk and yet in the deepest core of your being you become more and more alert and conscious, then it is love.

One can be aware without love, but then awareness is almost like a wasteland, a desert. Nothing grows, no flowers, no trees. Love can be without awareness but then it is simply sexuality, animal lust, nothing higher than that -- something biological, physical, chemical. But when both are together, love and awareness, they create a great harmony.

So this has to be your work on yourself, love plus awareness. Be drunk as much as you can and yet remain aware. When this paradox is experienced one has experienced god.

This is your new name: Swami Deva Abhilash. Deva means divine. Abhilash means thirst for, a deep deep longing for the divine. It is not only a desire, because desire is of the mind. Hence I call it thirst. It is far deeper. You are involved totally in it, your very existence, your every fibre, every cell is dying without it

It is as if a man were lost in a desert and is feeling thirsty but cannot find water. First it is in the mind, then slowly he starts feeling it in the body. Then slowly it becomes so total that he is just thirst and nothing else. Not even the word 'thirst' is there. He *is* thirst. That is the meaning of abhilash.

In English there is no word to express it exactly, that's why the explanation is needed. The dictionaries translate it as desire, then they miss the whole point. In Sanskrit we have many words for different kinds of desires. Abhilash

is the highest, the purest kind of longing, the longing for the ultimate, the longing to transcend oneself, the longing to come home, the longing to wake up. It is a divine longing, it is a divine discontent. And the person who feels it is blessed.

This is your new name: Swami Gyandas. Gyandas means a servant of wisdom.

The only thing to be remembered always it that wisdom does not mean knowledge, it means just the opposite. It means a state of not-knowing. It means innocence.

Knowledge in one of the nourishment for the ego, the most vital nourishment. The more you know, the more you feel that you are somebody. Even riches don't give that much ego, not even political power gives so much ego as knowledgeability does. And ego is the barrier to knowing.

Ego is a false phenomenon, and if we cling to it we cannot know the real. The false has to cease for the real to be, and the only way is to detach yourself from all knowledge. Yes, spiritual, esoteric, all kinds of knowledge are included in it. One should become more and more innocent, childlike. Wondering is good, looking into existence with no idea of what it is, is good, living without conclusions is virtue.

That is the meaning of your name. You have to transform it into a reality, because this is the only key that unlocks the doors of god's temple.

This is your new name: Swami Nirguno. Nirguno is one of the names of god.

In India we have one thousand names for god. There is one scripture, Vishnu Sastranath. The whole scripture is devoted only to the names, the one thousand names of god. But each name has a beauty. It reminds you of a certain aspect.

In the East we say that god has one thousand hand, mm? -- just to signify the vastness, the multi-dimensionality of it, the infinity of it. Nirguno is one of the names. It means that god is without any attributes. Literally it means attributeless. That is the fundamental attribute, that god has not attributes. So whatever we say about him is going to be only approximately true, it can never be the truth. And approximately true simply means a beautiful way to say that it is a lie, because truth is either true or not rue. Approximately true is not possible. Either a man is dead or alive; if you say 'approximately alive' it doesn't mean anything. Either you are in love with somebody or not. If you say 'approximately in love', that means nothing. It is simply a polite way of saying, 'Excuse me.'

The fundamental quality of god is that he has no qualities. That's why he an manifest in millions of qualities. He has no form, that's why he can manifest in all kinds of forms. He is very liquid, flexible, not static, not like rock but like water. So you put it in a cup and it becomes the form of the cup, and you put in in a bottle and it takes the form of the bottle. It is very non-resistant. It is willing to take any form.

So on one hand god has no forms and on the other hand all forms are his. And both these things have to be remembered constantly so that you don't become attached to any particular form.

Christ is only a particular form... Buddha also, Krishna also. But there are people who have become attached to them. Now, there are people who are attached to Krishna, so obsessed, that they cannot think of any other manifestation of god. Buddha they will deny, Christ they will deny, Mohammed they will deny; they will say 'Krishna is the only true god.' And the same is true about the Christian.

Just the other day I saw an eighteen-page report against me published by the German Protestant Church and distributed to all the churches in Germany saying 'Beware of this man, because this man talks *like* Jesus, and that is dangerous. And this man should not be quoted anywhere, should not be referred to in any church, in any sermon, from any pulpit.'

Now what is the fear? The whole fear is that a few Christians may become attracted, and Christ is the only true messenger, there is no other messenger, the only begotten son of god. And what about everybody else? Are all bastards? (laughter)

In the East we are no so fanatical. All are his, all forms are his. Everybody is his son, he fathers the whole existence. He it only the father of Jesus Christ. That would be a very poor god who fathers only on son and who cannot father Buddha and who cannot father Lao Tzu and who cannot father Zarathustra. He would be a poor god. When he can father the whole existence, why make him so poor?

The report accepts that his man -- it says about me -- is extraordinary, but that is the danger! He is a human being and Jesus is god -- that difference has to be remembered.

Nobody is a human being, everybody is god!

This is your new name: Ma Veet Parad. Veet means going beyond. Parad means mercury. Mercury represents the mind. It is a metaphor for the mind because the mind is very mercurial, changing continuously. It has nothing permanent in it. Not even an iota remains the same. Not even for two consecutive moments does the mind remain the same, it is constant flux.

Because we are trying to live through the mind and we are trying to hold onto the mind, which goes on changing, we are constantly in misery. We cling to it and it slips. It is exactly like mercury.

If you don't cling to mercury you can keep it in your hand, but if you close your fist it will slip out, and once it falls onto the floor it is impossible to collect it again. We are cling to the mind so much. It goes into fragments and they all go on slipping our of our hand, and because they go on slipping, we cling even more. And the more we cling, the more we are in misery, because all our efforts to cling are bound to be frustrated. Wee need some eternal shelter. That shelter is within you, but is is not the mind. It is the witness if the mind.

So go beyond the mind, watch the mind, destroy the identity with the mind and remind yourself again and again 'I am the watcher, I am the witness of it all. I am not it.' Slowly slowly it sinks into your being and the forgotten language is remembered again. The day you recognize absolutely, totally, that you are the witness, you have awakened from sleep. That awakening brings

bliss, benediction.

This is your name: Swami Sandhano. Sandhano means the ultimate enquiry. The ultimate enquire is 'Who am I?' It is not about god, it is not about heaven and hell, it is not about past lives, it is not about ANYthing, but about yourself.

Maharishi Ramana used to give only one meditation to his disciples: Who am I? Go into this enquiry. Watch, search, disentangle yourself from all identifications with the body and the mind. Slowly slowly you begin to see that you are not the body. You live in the body, obviously, but the body is only an abode, a caravanserai, an overnight stay -- in the morning you go. And so is the case with the mind. It is even more fleeting than the body.

You are beyond both, and that which is beyond both is unchanging. It is the same from the very beginning , if there was any beginning, and it will remain the same to the very end, it there is going to be any end. In fact there is no beginning and no end: your being is eternal. That's what is meant when I say that you are gods, gods who have fallen asleep. The enquiry will wake you up.

So this is going to be your meditation. Sitting, walking, go on enquiring 'Who am I?' Not verbally, not intellectually -- existentially. Watch whether you are the body. When you are hungry, watch -- are you feeling hungry or are you simply becoming aware that the body is hungry? When you have a headache watch whether you have the pain or you are just a watcher who knows that the head is suffering from pain. And it is not difficult, slowly slowly to become aware that all these things are happening around you but you are not *any* of them.

That transcendence it the real experience of truth. And when you know your inner truth you become capable of knowing the truth of the whole existence. But the most fundamental step has to be taken inside yourself.

This is your new name: Ma Premgyan. Premgyan means love is true wisdom -- not logic, but love, not the head, but the heart. We are all hung up in the head and we have completely forgotten the heart. To ignore the heart is ignorance. Not to ignore the heart is wisdom. And our whole education is rooted in this strategy: it teaches people how to ignore the heart. It condemns the heart, it condemns feeling, it appreciates thinking. It is devoted to the god of logic, and logic is very poor compared to love. Logic is empty, hollow, with no soul in it, just a shadow.

It is only love that can fulfil one, it is only love that can give you authentic growth. So move from the head to the heart. That is the whole journey of sannyas.

Dance Till the Stars Come Down From the Rafters

Chapter #13
Chapter title: None

13 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001135
ShortTitle: RAFTER13
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anand Daan. Anand means rejoice. Daan means god is my judge. And that is one of the most fundamental things to remember: we can rejoice only because god is our judge.

When love is the judge one need not be afraid because love knows how to forgive. Love cannot punish, it can only reward. It is large enough, it is wide enough. It is not mean, it cannot be mean. God is love, so there is no fear, no need to fear. One can rejoice in one's very ordinariness. One need not be a saint. One can be absolutely normal, ordinary if one remembers 'God is my judge.' Then there is no reason to live out of fear.

For centuries religious people have lived out of fear. They pray our of fear, they worship out of fear, they fast out of fear, they do all kinds of penances out of fear. But whenever you do something out of fear it never brings freedom. When you do something out of love, it brings freedom.

God is love, hence you can respond in a loving way. And when love is in judgement, then all is to be forgiven. Saints and sinners, all to be forgiven. Neither are virtues going to be more valuable nor are sinners going to suffer.

God is not an ordinary judge, hence rejoice. Rejoice in your ordinariness, and that very rejoicing changes the quality of your life. It becomes extraordinary.

My effort here is not to make saints out of you. My effort here is to make blissful people, people who are able to rejoice, people who are capable of celebrating.

This is your name: Swami Anand David. Anand means bliss. David means a friend. Be a blissful friend to existence, not in conflict, not in any struggle.

We are brought up in such a way that we go on fighting with life

consciously and unconsciously. We are taught that life is our enemy. Our very blood is poisoned by society. We have to conquer, and that is such a nonsensical thing -- the very idea of conquering life and existence -- because the part cannot conquer the whole. The part can only dissolve into the whole. Yes, victory is a surrender. One becomes victorious not against the whole but with the whole. The whole is always victorious, and the part if in conflict is always doomed to fail.

My teaching is based on love, on friendship. Be in a love affair with existence, with the trees and the rocks and the people, just in a deep love relationship. And friendship is the highest fragrance of love. Love has something earthly about it, friendship is simply divine. Love has something physiological in it, friendship is pure spirituality. Love has some biological roots, friendship has no biological roots; hence friendship exists only between human beings. And whenever any animal, a dog, a wold, a horse, and elephant, shows friendship, it shows tremendous intelligence. Yes, a few animals show friendship, and that's why they are higher animals. They are very close to humanity, just on the boundary line. The very existence of friendship in their being shows that they are very close. Just one step more and they will be human beings in their next life.

So this is not just to be your name, this has to become your path: friendship with all, unconditionally, with no motive. That is prayer and that is meditation.

This is your name: Swami Anand Paresh.

Remember one thing, that sannyas is not in any way renunciation. That was the old idea of sannyas, to renounce life, to escape from life. I am all for life. One has to be more aware in living, that is true, more intelligent in living, that is true, more artful, that is rue -- but escapism is suicidal.

I am against the escapist tradition, and all the religions up to now have been deeply involved with the escapist attitude. Because of that they have made life on earth very poor. They have not contributed anything to life, they have not been creative, they have not enriched it. On the contrary they have impoverished it. Patricularly in this country, because religion has been very predominent millions of people became escapists. That's why no science was born. Who would give birth to science: -- because all the intelligent persons became escapists. They rushed towards the mountains. Sitting in the caves, doing stupid postures, they wasted the great opportunity that god had given to them.

Somebody would be standing on his head, somebody would be distorting his body or lying on a bed of thorns, somebody would be fasting. All kinds of foolish things have existed in the name of religion and have been thought very holy and spiritual. They are simply different kinds of diseases -- neuroses, psychoses, schizophrenia.

My effort here is to create a whole human being, an integrated human being, life-affirmative. Creativity is my approach. If you can create something in life, think that you are doing god's work. That is the only service required and the only prayer worth doing. Other prayers are for people who cannot be

creative.

This is your new name: Swami Mahesvar. Maheshwar means the great god.

Man contains the greatness, the infinity, the eternity of god. Man contains all the glory and all the splendor that belongs to god. But is has to becomes an expression. Ordinarily it is dormant, it has to be stirred. All the meditations are devised in such a way so that it can be stirred, so that it starts welling up, so that it starts growing.

Everybody has the capacity to produce infinite flowers of beauty, sensitivity, awareness, and ultimately of enlightenment. No one is born small. If somebody remains small that is his own decision. That is like a seed deciding not to grow. Yes, a seed can die as a seed without ever knowing the joys of growth, of bringing great foliage, branches and leaves, flowers and fruits, f having a dialogue with the stars and the moon and the sun, of releasing its energies, of pouring its being into existence and knowing the orgasmic joy that comes out of that pouring.

Seeing a seed nobody can believe that it will contain beautiful flowers. By cutting the seed you cannot find those flowers in it. By analyzing the seed you will never be able to know what it was meant to be. Hence it is not a question of psychoanalysis, it is more a question of psychosynthesis. And every psychosynthesis is only a preparation; ultimately growth is a question of transcending the mind completely.

Our whole education believes in analysis, hence synthesis has to be emphasized, to put things into balance. And once there is balance then transcendence is possible.

Sannyas is not just a formal phenomenon. It is getting ready for a radical change, nothing less than a great revolution in your inner being. It is giving birth to god in your innermost core. It is an effort to become a temple for him.

This is your new name: Ma Deva Gatha. Deva means divine. Gatha means story.

Life is a divine story. It is not your biography, it is god's biography. We are simply pages in it, paragraphs in it, footnotes in it. Existence is a great orchestra, we are small notes, small instruments. We can play in tune with the whole, that brings bliss. We can play against the whole, that brings misery. It is as simple as that. So whenever you feel miserable remember that knowingly or unknowingly you are doing something against the whole. Put it right. Nobody is responsible except you. Take the whole responsibility on yourself. That is one of the fundamentals of sannyas: responsibility, total responsibility.

And when ever you feel blissful, learn from that moment. You must have fallen in tune with the whole. So remember how it happened and create the same context again and again so that it can happen more and it can happen more deeply.

Misery and bliss are great teachers. If we can simply watch and learn from these two teachers no other scripture is needed.

This is your new name: Ma Deva Parinito. Deva means god. Parinito

means married to.

Sannyas is a marriage to god. It is getting deeply involved in the ultimate destiny of existence. It is dropping the coldness of a spectator and becoming warm. It is a passionate affair of commitment, of involvement, of participation.

God is not an object that you can know by standing aside as a spectator, you can know god only if you participate. God is a dance that you have to participate in to know the real meaning of it. God is a song that you have to sing, then only will you know the beauty of it. God is a wine that you have to drink; only then do you become intoxicated. Just watching the wine like a spectator is not going to help. It is not going to quench your thirst, it is not going to make you intoxicated.

Sannyas means that you are dropping the ordinary status of a spectator and your are becoming involved, getting into deeper waters. But that is the only way to come to reality. When you are utterly drowned in it, drunk with it, then only do you know the sheer joy of it, the ecstasy of it.

This is your new name: Swami Sureshwar. Sureshwar means god of gods -- and that is our reality.

To be a human being is an accident, to be a man or a woman is an accident, to be a tree or a bird is an accident. The intrinsic it the same. At the innermost core we are all gods, but on the periphery we are different. The forms are different, the garments are different, the bodies are different, the minds are different, but the soul? -- it is not different at all. In fact we don't have different souls. The whole existence has only one soul, the whole existence has only one center.

To be reminded of it is all. Once you start remembering it, recognizing it not just as an intellectual idea but as something felt in the heart, the transformation has set in. Then you cannot fall back, then there is no going back. The growth has started, you have started moving for the first time.

People only appear to be moving, they are not moving, they remain the same. They go on moving in circles. They keep up the pretension that they are moving, bu because they move in circles there is no growth, no achievement, no arrival. Unless you arrive at god, remember, you have not arrived anywhere.

And this can be made possible, this is my whole effort here: to create the context, the space where you can be challenged towards for this great adventure of knowing yourself. By knowing oneself one knows all, and by not knowing oneself one may know all -- it is worthless

(To the son of an ashram resident.)

Come here. So finally you decided! (laughter) Good! I was waiting for you. You have been avoiding and avoiding, but how long can one avoid? -- that is the question. (laughter)

This is your new name: Swami Prem Deven. Prem means love. Deven means divine.

Love is the most divine quality. Grow in love and you are growing

towards god. Stop growing in love and you have stopped growing completely; there is no growth other than love. And people go on going that

A few people go on accumulating wealth and they think that they are achieving something. They are not achieving anything. All that wealth will be left behind. They will not be able to take it with them. It is a sheer wastage of a great opportunity, collecting trivia. A few people accumulate knowledge -- that too is futile. Only your memory becomes bigger and bigger, but your being remains the same. By knowing much nothing happens to your being. It is only through love that something starts happening to your being. A new freshness arises, a new breeze starts moving through you, new light penetrates you, new wonder and awe arises in you. For the first time you start looking into existence not through the head, but through the heart. And that is the true window.

Once that window opens, all that was impossible before becomes possible. Then one is entitled to miracles.

Dance Till the Stars Come Down From the Rafters

Chapter #14
Chapter title: None

14 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001145
ShortTitle: RAFTER14
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This will be your new name: Swami Juno

It is a beautiful name so there is no need to change it. And it is also of tremendous meaning. It means purity. But remember that purity has nothing to do with morality. A moral person is pure only from the outside. He has cultivated a certain character but his inside is as unclean as anybody else's. He has a beautiful facade but it is just a facade. The so-called saints and the sinners differ only in their faces.

Real purity is something totally different from morality. It cannot be cultivated. It has nothing to do with character, it has something to do with consciousness. It is a transformation of consciousness. When one becomes very alert in one's innermost core, aware and meditative, then a purity arises which is beyond morality and immorality, which is beyond sinners and saints. It is a kind of innocence. The mirror is absolutely without any dust. And when the mirror is pure it reflects god.

This is your name: Ma Aki. Aki means early morning -- and that's what sannyas is, the beginning of the day. The night is over, the sun has not yet risen. A sannyasin is just in the middle of these two. He has left the old and he is waiting for the new to arrive. The new comes inevitably, but patience is needed

This interval between the night and the day is of immense beauty, of great silence, because it is a passage where darkness becomes light, death becomes life, matter disappears and there is only god left behind.

Come here. Close your eyes... close your eyes.
Good. Ruth, come here. Just look at me. Good.

This is your name: Ma Ruth. Ruth means compassionate. It has other meaning too: beauty, a vision of beauty, the capacity to see. But I will choose compassionate.

Sannyas is the alchemy of transforming passion into compassion. Passion is the lowest state of consciousness and compassion the highest. The lower has not to be denied but to be transforms. The lower has to be used as a stepping stone. In the past the so-called religious people have been very much against it, and because of their centuries of teachings they have created a schizophrenic humanity. They have divided man into two, the lower and the higher, and that division is the cause of misery, anguish, anxiety.

When you start thinking in terms of yourself as being two, the lower and the higher, there is constant conflict. You are trying to overcome the lower, to fight with it, to destroy it -- and it is not possible to destroy it. Transformation is possible, destruction is not possible. Nothing can be destroyed in existence. Yes, things can be changed. Water can become vapor or water can become ice, but this is just a change. You cannot make water disappear totally. You can analyze it, then it will become hydrogen and oxygen, but is remains. There is no way to annihilate it. Nothing can ever be annihilated and nothing new can ever be created. Only combinations change.

So because of this long long tradition of dividing man into two the whole humanity is suffering. My effort is to help you to drop the division, to drop this schizophrenia which as been perpetuated in the name of religion.

Religion has not proved a blessing. It has proved to be the greatest calamity. Jesus, Buddha, Zarathustra -- they are blessings, but Christianity, Buddhism, Hinduism, Jainism -- they are not blessings.

All the great masters of the world were teaching methods to move your inner being into higher planes. They were helping people to grow wings. And all the churches have been trying to divide you, because that is the fundamental way to rule over people: divide and rule. You can divide easily, and once a person is divided he becomes powerless, his energies start fighting within him, he becomes a chaos, then you can rule him. And all the churches are interested not in transforming you but in enslaving you, in ruling you, in exploiting you.

Passion is the lowest rung and compassion is the highest rung of the ladder, but both belong to the same ladder. Remember, when passion becomes conscious it becomes compassion. When passion is unconscious it is cruel, it is ugly, it is animal.

Just bring more consciousness to your being and you start moving toward divinity; from the animal to god. Man is only a ladder stretched between these two eternities.

This is your name: Ma Anne. Anne has many meanings: prayer, mercy... but the most beautiful is grace. So remember grace. Grace is something that descends from above. You cannot create it, you can only receive it. You can be open to the beyond, available, in a state of let-go, and something starts showering on you. It is invisible but one can feel it and the freshness that it brings and the rejuvenation.

Prayer is only a method to help you to attain grace. And mercy is only an expression of the achievement of grace. These are the three meanings of the word: prayer, grace, mercy. Attain to grace, use prayer as a method and then mercy as an expression. Prayer precedes, mercy follows, but the real phenomenon is grace. And the only way to attain it is to drop the ego. That is the only barrier. We are closed to god because of it. The moment the ego is put aside we are one with god. He starts flowing in us and we start flowing in him. And that is the state of grace.

This is your name: Ma Gudrun. Gudrun means divine wisdom. It is a repetition because in fact all wisdom is divine. There is no other wisdom in the world. Knowledge is human, wisdom is divine. Knowledge is concerned with the facts, wisdom is concerned with the truth. Facts are superficial things.

It is a fact that you are a woman, but it is not a truth. Truth is that you are a pure consciousness, neither man or woman. The fact is that you are a body, the truth is that you are not the body, you are the spirit. But the fact is easily available, it is objective, and the truth is subjective.

Soren Kierkegaard says 'Truth is subjectivity.' His definition is of great significance. Fact is objective -- it can be proved, experimented with. That's why science only believes in facts and that's why science and religion cannot communicate with each other: their dimensions are different. Science talks about the facts, religion talks about the truth.

Science has no idea of truth because truth is something invisible. You can feel it, you can experience it, but you cannot show it to others, while objective facts can be shown to others, they can be proved. Wisdom is not possible through learning. Through learning only knowledge is possible. Wisdom is possible only thought a state of not-knowing, a state of innocence. By the process of unlearning one comes to wisdom and by the process of learning one comes to knowledge, hence there can be no school, no university for wisdom. For knowledge all kinds of schools are possible.

What's why wisdom has disappeared from the world slowly slowly: the world has become too burdened with knowledge.

To be a sannyasins means taking a quantum leap from knowledge to wisdom, from the objective to the subjective, from the outer to the inner, from the fast to the truth, from the visible to the invisible, from the known to the unknown. It is the greatest adventure of life, and unless one comes to know one's innermost being, the truth, the subjectivity, one has not known anything. One can accumulate much knowledge but that is all rubbish. It is only wisdom that liberates, it is only wisdom that transforms. It is only wisdom that becomes the door to the divine, hence *all* wisdom is divine.

Your name: Swami Alan. Alan means harmony, and harmony is the goal of all true religious enquiry.

Man live in discord. Man lives like a crowd; there are many people inside you, not one, and they are all fighting, quarrelling and they all pretend to be the master.

Gurdjieff used to say: Man is like a house whose master has gone away or

has fallen asleep and all the servants are drunk. In their drunken state every servant thinks that he is the master and there is great quarrel and fighting going on.

He was right. That's generally the situation of a human being. All is fragmentary and each fragment wants to go its own way and no two fragments are in any agreement. That's why ordinary human beings cannot make a promise. If they promise they cannot keep it, because the person who promises 'Tomorrow I will meet you,' may not be in power tomorrow. The wheel goes on moving, another spoke come up.

In the evening you decide 'Tomorrow morning I am going to get up at four and meditate' and the decision seems to be total and you are determined and you are happy that you are determined. But when the alarm goes at four, you throw away the alarm, you pull the blanket over you and you say 'We will see tomorrow.' Now this is somebody else. And when you get up at eight o'clock in the morning you are miserable, repentant, feeling guilty that you could not keep promise given to yourself -- and you really wanted it, you had meant it. Now this is another person... and so on, so forth, it goes on.

Man needs integration, an integration of all these fragments into one whole, into one harmony. And that is the whole effort of religion. The very word 'religion' means that which binds you together. That's exactly the meaning of yoga too; yoga means union. Religion and yoga are synonymous.

When you become crystallized, when you become one, when all these parts that are falling apart melt and merge into one unity a tremendous joy arises because all the conflict is gone. And when the conflict is gone celebration begins. All the meditative techniques are devised in such a way that they; can bring your quarrelling fragments closer to each other, into a friendship, into harmony, into accord.

This is your new name: Swami Narayano. Narayano means god. The whole existence is made of god: the rocks, the trees, the animals, man. God is the only stuff. There is nothing else available. We differ only in forms.

The tree is green but is is god who is green in the tree, and the red in the flowers. He is the mud, he is the water and he is the lotus. He is in the lowest and he is in the highest.

So there is no question of any inferiority or superiority; we are part of the whole. To remember it is to become holy.

This is your name: Swami Bhagwato. Bhagwato means divine.

Man has forgotten only one thing, and that is the door to the divine. He has become lost in so many things and there are millions of things that one can get lost in. And one can forget god very easily. One can forget god easily because god is already the case. There is no gap between you and god, hence it is easy to forget.

It is just like the fish in the ocean. The fish in the ocean does not know the ocean unless somebody pulls the fish out of the ocean and the distance is created. Then the fish remembers, then she longs for the ocean. Now the fish understands what has been missed.

That can be done as far as a fish is concerned but that cannot be done with man, because all is god. You cannot be pulled out of god. A distance cannot be created, so that is not the way to remind you. The only way to remind you is to make you aware that all that you are involved with is trivia, mundane, superfluous. Even if you achieve it nothing is achieved. And death will take everything away from you anyway.

Before death comes, attain something of eternity, have a taste of something which is timeless, deathless, then death cannot destroy you. Then you can die dancing, singing, laughing. And to be able to die singing, laughing, dancing, is the greatest achievement of life. That is the very culmination of life, that is the goal of sannyas. And one who can die joyously, naturally is bound to live joyously.

So live joyously, live with a deep enquiry within yourself 'Who am I?', because there is the door to the divine. You are the temple of god. Just don't go on running hither and tither, come back home. Look within! It is not far away. It is *very* close. In act even to say that it is close is not right, because closeness is also a kind of distance.

He exists in you as you, so you have to know who you are. The moment that you know who you are, you have known god too, simultaneously.

This is your new name: Ma Vimal. Vimal means purity, innocence. Literally it means without any dust, without any mud.

Man is a mirror -- and we go on collecting dust on the mirror. Thoughts, memories, desires -- they are all dust. Layers and layers of dust are there, and the mirror is completely lost, it mirrors nothing, it cannot, because so many layers of dust are upon it.

The whole effort here is to help you to clean the mirror. Nothing else is needed, just a little cleaning inside. And once the mirror is clean you need not be told that god is, you will know.

I don't expect you to believe in god, because all beliefs are false. My function is to help you see god, to know god. Seeing is of importance, not believing. Belief is again another layer of dust -- religious dust, holy dust, but dust is dust. And one has to clean the mind totally, completely.

When the mind is without any thoughts, memories, imagination, even for a single moment, you immediately become aware of god. That awareness fulfils you, makes your life meaningful. Your song bursts forth, a great ecstasy for which we have been searching and searching for many many lives, arises in your being.

This is your new name: Swami Nirmal. Nirmal means innocence.

Jesus is right when he says: Unless a man is born again he cannot enter into the kingdom of god. And he also says: Unless you are like small children you will not enter into my kingdom of god.

One day he is standing in the marketplace, a crowd has gathered to listen to him, and a rabbi asks him: Who is entitled to enter the kingdom of god that you go on talking about? Jesus looks around, finds a small child, takes him up on his shoulders, and says, Those who are like this small child.

The rabbi was offended, obviously, because he was thinking that Jesus would point towards him; he was the most knowledgeable person in the town. And others were also offended. Somebody was the most virtuous and somebody else was the most saintly and somebody else was the most respectable. All kinds of people were there, and he has chosen just an ordinary child! But Jesus is right: man has to learn to be a child again.

The first childhood is bound to be lost. The first childhood is a natural thing. It is like something of which you are not aware and cannot be aware unless you lose it. You have to lose it, and only later on when you become aware what have you done? What have you gained by losing it?... Then you start searching for it again. A second childhood is needed.

That is the meaning of your name: a second childhood. One has to be twice-born, it is a spiritual birth. And then all is possible, even the impossible is possible.

This is your new name: Swami Satyamo.

Satyamo means the ultimate truth. Truth is not available through the intellect. Truth is available only through intuition. Truth cannot be found by logic, by thinking, by the head; it can only be found by the heart, by feeling, by love.

So the whole problem before a seeker is how to shift the energy from the head to the heart. The whole gestalt has to be changed. Our society teaches us how to take the whole energy to the head. It excludes all other centers, it denies energy to all other centers, it takes everything towards the head.

Our society is head-oriented, so it is not an accident that millions of people are crazy, mad, insane. Their heads are boiling with too much energy and their hearts are empty because no energy moves there. The heart remains undernourished, goes on shrinking -- and it is through the heart that one can be bridged with life, with god. Only through the heart is there a possibility of rejoicing, of becoming sane, of attaining to the ultimate truth.

Sannyas is only a beginning, a small beginning, of changing the gestalt, of moving the energy from the head to the heart. It can be done, energy can be moved to any center. It is only a question of understanding what our problem is. Once we know the problem the solution is not far away. In fact the problem contains the solution. Understood rightly, you will find the solution in the problem, you will find the answer in the question itself.

So now this is going to be your work: shifting your energy from the head to the heart. Feel more, sing, dance, participate in music; watch the stars, the sunset, the sunrise, the flowers, the trees, and you will feel yourself coming closer to the heart. And avoid argumentation, logic-chopping, hair-splitting. Avoid that, it leads nowhere. It takes you more and more into the desert, more and more away from you and your truth.

Dance Till the Stars Come Down From the Rafters

Chapter #15
Chapter title: None

15 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001155
ShortTitle: RAFTER15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is a beautiful name. It can be of tremendous significance and can bring a transformation to your consciousness.
Jed means Jehovah is a friend, god is a beloved.

Religion is a love affair with existence. It is not our of fear, it is out of love that real prayer arises. It is not that god is powerful, that we have to bow down to him, but that he is pure friendliness, pure love, the fragrance of love and nothing else.

Surrendering to love is not a surrender, it is a victory. Surrendering to power is humiliating, it is ugly. But remember, god is not a person. God is another name for the totality of existence. From this very moment don't look at god as a father figure, don't look at gos as the creator, as the ruler. Drop those ideas, those are all political ideas. Think of god always as a friend. You can laugh with him, you can share a joke with him. You need not be afraid, he understands. If he cannot understand you, then nobody can understand you. Then there is no possibility of any understanding at all.

This is your name: Ma Gemma. Gemma means fullness -- and that's the goal of sannyas.

Man ordinarily is empty, hollow. That is his misery. He wants to be full, hence he goes on stuffing with food, with sex, with alcohol, with money, with things, with all kinds of gadgets that technology makes available. But still the inner emptiness remains as empty as ever. In fact one starts feeling it more when one is surrounded by all kinds of things. In contrast the inner looks very poor.

The search for money, power and prestige is basically to create a fullness of being, but it is a wrong direction. That is not the way to become full. The

way to become full its love, prayer, grace. The way to become full is only one: to be pregnant with god, to be available to god and to all his glory and splendor.

That's what my teaching is in essence: Love the existence and you will be full. Love unconditionally and you will be overflowing. And the moment one starts overflowing is the moment of coming home. One has arrived. There is tremendous contentment.

This is your new name: Swami Avinasho. Avinasho means the eternal one, the indestructible one, the immortal one. That's your reality. You were never born and you will never die. You don't exist as part of time. You penetrate time, but you exist as eternity. You are reflected in time but time is only a mirror. The reality is beyond it.

Birth means the beginning of the reflection in the mirror. But the one who was reflected remains forever. Mirrors go on changing but the mirrored one is eternal, it is deathless.

To be reminded of it is the purpose of meditation. Meditation changes your consciousness from the mirror to the original face, from the reflection to the original face. And to know one's original face is to know god. Your original face is god's face too. They are not different.

This is your new name: Ma Nibbano. Nibbano means cessation of the self, of the ego, of the very idea that 'I am.' The moment that the idea of one's separation from existence disappears, god appears immediately. God is always there, it is just that the ego is functioning like an iron curtain, you cannot see through it.

Once the ego is put aside all the values of life go through a radical change. What was important before is no more important because all that was important was nothing but nourishment for the ego. Now something else is important -- that which nourishes your being. So all priorities change. You live as you were living before yet you are no more the same person. Your presence has changed. The body is the same and everything is the same, but something at the center, at the very core has become full of light, joy. It starts radiating. It starts reaching to other people too. It can trigger the process in other's lives also.

'Nibbano' is Buddha's word for ultimate enlightenment when the ego is completely dissolved into the whole, when the dewdrop disappears in the ocean and becomes the ocean itself.

This is your new name: Swami Prabhat. Prabhat means the dawn.

Sannyas is a bridge between the night and the day. It is the end of the night and the beginning of the day. It is hard to drop the old, but is has to be dropped because only then is the new possible. It is hard to accept the new because it is new and we are unfamiliar with it. It is a stranger, and deep down we are apprehensive and afraid. But one has to learn to love the now, otherwise there is no growth possible.

Growth simply means the courage to drop the old and the courage to love

the new. And this has not to be done only once, it has to be done every moment, because every moment something is becoming old and something new is knocking at the door. Whenever that is happening, listen to the new and become utterly deaf to the old. The old functions as a bondage, the new brings freedom.

Truth is always new. God is always fresh, as fresh as the dewdrops in the early morning sun.

This is your new name: Swami Dasen. Dasen means the surrendered one, the humble one, one who is ready to become a slave to god. But by becoming a slave to god one becomes a master. By trying to be a master on one's own one remains a slave of a thousand and one things.

The ego wants to be as master on its own, but you are not the ego, and if you support the ego you are supporting your own enemy. Surrendering to god, becoming a slave to god simply means that you have become absolutely aware of the trap of the go and you are no longer going to help it, to co-operate with it. You have dropped all connections with it.

In that very moment something immensely beautiful happens. For the first time you become aware of your vastness, of what Jesus calls the kingdom of god. But the way to enter into it is to be humble.

Jesus is right when he says: Blessed are the meek for theirs is the kingdom of god.

This is your new name: Swami Paritosho. Paritosho means total contentment, pure contentment for no reason at all. If there is a reason for it, it is not total. It is total only when it is uncaused, when it comes out of your understanding. When you see all the gifts that the existence has bestowed upon you, a gratitude arises on its own. One feels immensely loved by existence. One is no more an alien, a stranger, an outsider. The whole existence becomes one's home. We belong to it, it belongs to us. All alienation disappears. Then each moment is so full of joy, it is so overflowing in ecstasy, that one can only be contented. There is no possibility of being otherwise.

Meditation is the key to open the door, the door of absolute contentment. Mind is always discontented., hence meditation means creating a state of no-mind. That space is always contented.

This is your new name: Ma Gangotri. Gangotri is the source of the river Ganges. It is thought to be one of the holiest places in the world. That is only symbolic.

Ordinarily river move further and further away from the source, that is the natural course. But in meditation one starts moving toward the source. Hence Gangotri became a metaphor. It simple means that we have to reach the source from where we have come. Unless we've found the source of our life energies, we will not find god anywhere.

So we have to go in more and more, to the point where no more possibility of going in is left. Then you have arrived at the source. And the source is the goal too. That's what we are tying to do here: bringing people, slowly slowly

persuading them to come to the source.
The source is within you. One need not go anywhere.

This is your new name: Ma Anando. Anando means the ultimate bliss. It is not pleasure. Pleasure is of the body. It is very superficial, momentary and it always contains its opposite in it, pain.

Every pleasure brings its own kind of pain in its wake, like a shadow. You cannot avoid the pain. If you choose pleasure you have also chosen pain in the bargain. That's the problem of all pleasure-seekers: one moment they look so high, another moment so low. One moment they are on the peaks, the sunlit peaks, another moment they are in the dark valleys. One moment it is all paradise, another moment it is all hell.

Bliss is not pleasure, nor is bliss happiness. Happiness is something higher than pleasure; it is psychological. But is also contains its opposite, unhappiness.

The body and the mind cannot go beyond duality. Pleasure is more animal, gross. Happiness is a little human, a little subtle. Listening to music, reading poetry, painting, watching a sunset these are higher phenomena than sex and food, but they bring their own unhappiness. And because they are higher the fall is greater. So the ordinary pleasure-seeker is not in so much pain, because his pleasure is also not so much. But the person who can be happy can be very miserable. He moves between two diametrically opposite poles, between happiness and misery, like a pendulum. And it is a constant change from one point to the other. It makes one feel insane.

Bliss is beyond duality, bliss is spiritual. It knows no opposite, it has no opposite. It is just pure joy, without any shadow.

You may have heard a beautiful parable, it exists in almost all the cultures of the world, that in heaven angels don't make any shadows. When they walk there is no shadow. That is a metaphor, that is saying something about bliss. Heaven is nothing but the ultimate state of bliss. No shadow is cast. One becomes transparent, so transparent that no shadow is possible. A Buddha, a Jesus, a Lao Tzu, these people live in bliss. They don't know its opposite; they don't know what misery is, what pain is. Not that their bodies will not suffer. When Buddha is ill his body suffers, but he is only a watcher of the pain, he does not become identified with it. He remains aloof, cool far away; the distance is always there. Even in death he knows that it is only the body that is going to die.

Bliss has been the goal of all the religions, and bliss is the goal for my sannyas too. Forget all about god, paradise, remember only bliss. And if you can attain to bliss you will have attained god and paradise -- all without even thinking about them.

This is your new name: Swami Amito. Amito means the infinite one.

Man appears very finite, very small, just like a dewdrop, but he contains all the oceans in him, he contains all the skies in him. he contains all the skies in him. If you look from the outside he is very small, tiny, just dust, nothing much: just unto just. But if you look from his inside, from his center he is the

whole universe.

That's the difference between science and religion: science looks at man from the outside and finds nothing spiritual, nothing divine, just physiology, chemistry, biology -- another kind of animal. Hence scientists go on studying animals to understand man. Animals are more simple, easily manipulatable, so they go on researching on rats, and whatsoever they conclude, they go on insisting that this is the case with humanity too. It is a little more complex of course, but basically it's the same.

Science has reduced man to rats. And man can only be understood not by studying rats or dogs... Pavlov used to study dogs to understand man and Skinner goes on studying rats to understand man. Man can be understood only by understanding Buddhas, Christs, Krishnas. Always remember that this is one of the fundamentals, you cannot understand the lower, but you can understand the lower by understanding the higher. The higher contains the lower but the lower does not contain the higher.

The only way to understand man is not from the outside, not through observation, but through meditation. One has to enter into one's interiority, into one's own subjectivity. Standing from there one comes to know the greatest wonder and the suprememost awe -- that man is nothing but god.

The mystics in India have declared: Aham Brahmasmi -- I am god. And Skinner declares; I am a rat. Now it is for you to choose! (laughter) By becoming a sannyasin one renounces all Skinners and one chooses the people who have declared that the highest is within you. That is the meaning of Amito. It means the infinite one, the eternal one, the vast one. It is another name for god.

Dance Till the Stars Come Down From the Rafters

Chapter #16
Chapter title: None

16 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001165
ShortTitle: RAFTER16
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your new name: Swami Amrito. It mean the immortal one.

Only the body dies, we never die. We go on changing bodies like one changes clothes, but the real one is beyond birth and death.

This is your new name: Ma Veet Hilde. Veet means beyond, hilde means war.

Man is constantly is a state of war with others and with himself. We have been taught to be always in a kind of struggle. We have become conditioned to the idea that life is a struggle, the survival of the fittest. Consciously we fight, unconsciously we fight. Even when we love there is fight. The fight has become so engrained that it has almost become our nature. Sooner or later the fight will erupt with whoever is close to you.

Now the psychologists have started calling lovers intimate enemies, and there is truth in it. There is a kind of intimacy, they are close, but enmity is there. Even in a loving relationship there is war, anger, aggression, an effort to dominate the other, an effort not to be dominated by the other. One is constantly on guard. One cannot relax. And without relaxation there is no religion. Without total relaxation there is not god. It is only in a relaxed state, utterly relaxed, that you come to feel the presence of something divine that permeates and pervades the whole existence.

To be a sannyasins means going beyond all kinds of conflict, falling in love with love itself.

This is your name: Ma Sonia. It has many meanings and all the meanings are beautiful and very deeply related. Although they come from different languages, a subtle undercurrent connects them.

The first meaning is Greek -- it means wisdom. Wisdom is your capacity

to understand existence. It is not a question of being well-informed, well-educated, well-studied. One may be absolutely uneducated, one may know nothing about books, yet one can be absolutely intelligent. That intelligence which does not come from the outside is wisdom. It grows within you. You are born with it. Nobody is born with knowledge, everybody is born with wisdom. Knowledge is given later on, it is a conditioning. But wisdom is our innermost core.

To attain to wisdom one has to put knowledge aside. Knowledge functions as a barrier, like a rock. Springs of wisdom cannot know. Hence those who have really understood life and existence, all agree on one thing, one has to be innocent to be wise. Socrates is right when he says: I know only one thing, that I know nothing. That is the quintessence of wisdom.

The second meaning comes from Persian. In Persian sonia means purity. If one is innocent one is pure, one need not try to be pure. Innocence has the fragrance of purity. Purity does not mean moral, virtuous, etcetera. It simply means a childlike capacity to wonder, to be in awe. Seeing the sunset, the stars in the night, one is simply silent. The beauty is so overwhelming that the mind stops. And the stopping of the mind is purity, no-mind is purity.

The third meaning comes from Hebrew. In Hebrew it means the seer... not the knower but the seer. The blind man can know about light, but he cannot see. Knowing about light is not knowing light itself, to know light itself one has to see. And the same is true with truth, with god. One seeds new eyes, a new capacity to see.

And the fourth meaning comes from the Indian languages; the it means golden. Wisdom, purity, the capacity to see -- these are the most valuable phenomena. They are golden, real gold.

So remember all these meanings and remember that they have to be transformed into reality.

This is your name: Swami Anand Robert. Anand means bliss, joy, cheerfulness. Robert means bright, radiant.

Bliss cannot be otherwise. It is bound to be radiant. It vibrates, it pulsates, it creates an aura around you. Those who have eyes can see it, and those who have ears can hear the music of it, and those who have hearts can feel the love flowing through it.

Bliss has one intrinsic quality: it wants to be shared, it wants to reach others. It is just the opposite of misery. When you are miserable you want o be closed you shrink. You don't want to see anybody, you don't want to meet anybody. The extreme is suicide.

Suicide simply means 'I don't want to be seen again or to see anybody again. I don't want to relate in any way. I disconnect myself from life totally.' That is the extreme of misery. One wants simply to disappear form life itself, because if you are alive you will have to relate. Some way or other you will have to communicate and misery does not want to relate or communicate. Misery makes you a windowless phenomenon. You become encapsulated.

It is just the opposite of bliss. Bliss opens you up. You become all windows. Walls disappear. You are simply windows and windows. You are

just an open phenomenon, available, vulnerable. Suddenly you start exploding, your energy starts spreading. A single blissful person, a Jesus or a Buddha, changes the quality of the whole of the earth.

We cannot think of humanity without Buddha, Jesus, Zarathustra, Lao Tzu. Just delete one dozen names from the history of humanity and man would be back to the animal stage. Man would have lost all that is valuable. These few individuals became so blissful that they made the whole earth radian t with their existence.

Buddha says: When one single person becomes enlightened the whole existence takes a step upwards., the plane of consciousness changes immediately.

This is your name: Swami Hans. Hans means a gracious gift of god. We take your life for granted, that's why ;we never become aware of its immense value. We take it so much for granted that we never thank existence for it, we never feel grateful. On the contrary, we are full of complaints.

To be a sannyasin means changing the whole gestalt from complaints, because whatsoever has been given to us is more that we deserve. We cannot ask for more. Even what has been given is already more, we are not worthy of it.

But this is the stupidity of the human mind. Whatsoever you give to it, it starts taking for granted, its starts feeling it has a birthright to it, and then from there it starts asking for more. And if more is not given then there is great misery.

Everybody is miserable because of this constant hankering for more. Contentment arises the moment you see that whatsoever has been given is already more, more than you could have ever expected, more than you are worthy of, more than you have ever earned. When you see that gracious gift of love, of life, of all that you are capable of -- music, poetry, beauty, of experiencing a thousand and one things -- you will feel grateful, grateful to some unknown energy. Call it god, existence, truth, the universe, but you will feel grateful. And the moment gratefulness arises you are changing from an irreligious person into a religious person.

Religion does not mean going regularly to the church or to the temple. It means gratefulness, being constantly in a state of gratitude, in a thankfulness. That is what prayer is. There is no need for any other prayer.

This is your new name: Swami Vinito.

Vinito means humble. But humble does not mean what it ordinarily means in the dictionaries. There it means that one has to cultivate a quality of humbleness.

When I use the word 'humble' I mean egolessness, nothing to do with cultivating a certain quality of humbleness. If the ego remains inside, you can cultivate the quality of being humble but it will simply be ego in a new, beautiful garment. It will be pious, but it will be the same ego. Nothing has changed; you remain the same. In fact it is far more dangerous, because now it will be difficult for you to find it; it will be hiding in deeper recesses of your

being. The ordinary egoist is on the surface, the pious egoist is very subtle, he hides deep down.

Humbleness to me simply means egolessness. It is not a virtue to be cultivated, but it is a consciousness to be raised; it is something inner. You have to drop the idea, "I am separate from existence." The moment you drop the idea of separation, all ideas of superiority or inferiority disappear. That disappearance of superiority and inferiority is true humbleness, authentic humbleness. That's the goal of sannyas.
We don't cultivate a character, we create a consciousness.

This is your new name: Swami Sahajo. Sahajo means natural, spontaneous.

Man can function in two ways. One is out of memory. Then whatsoever he does is a kind of reaction. He is not responding to reality, he is functioning out of his past. He is not spontaneous. He has some principles about what to do, what not to do. He has a certain ideology to be followed. Rather than responding to the reality that he is encountering he is responding to his past ideology. He will always be missing the point. And that creates great frustration in life, because you always go on missing the target, you are always falling short. You always reach the station when the train has left.

One has to be spontaneous in life, one has to be responsible. By responsibility I don't mean that one has to be very dutiful. That is the wrong meaning of the word 'responsibility'. Responsibility simply means capacity to respond not according to the past but according to the present moment, reflecting the reality that is in front of you.

Act out of your presence, awareness, act out of your totality. Then you action is a response, it is no more a reaction, and every response brings a deep fulfillment.

If life becomes responsible in this sense, then each moment brings more and more maturity, growth, fulfillment, contentment and you start feeling grounded, rooted, centered, integrated. And to be integrated is to be reborn. That is the beginning of a real life. Before that we are only in a kind of womb, a psychological womb. One has to come out of it.

Socrates has said: The function of the master is that of a midwife. He is right. The function of the master is exactly that of a midwife. He helps you to come out of the psychological womb.

This is your new name: Swami Abhinavo. Abhinavo means the new, the fresh.

Don't live in the past. That is dead, that is gone and gone forever. Don't live in the future either. That is not yet, and it is not going to be according to you.

Love in the moment. Moment to moment living is sannyas, neither bothering about the past not about the future. *This* moment is enough. One lives with one's totality because there is nothing that is holding one back and there is nothing that has already gone ahead. You are totally here, totally now, not in fragments.

People are in fragments. Ninety per cent are somewhere in the womb and if you look in the present there is nothing. Between their past and their future

their present disappears.

This is the wrong way to live, the stupid way to live. The right way to live is to let your past and future disappear so that your whole energy pours into the present. That is meditation, and that is the only way to meet god because god is always now and here. And it will keep you young and fresh. It will keep you always alert and aware. And the more aware you are, the more you know the beauty of existence, the joy of existence, the sheer grandeur of it all.

This is your new name: Swami Pradipo. Pradipo means a lamp.

The last statement of Gautam the Buddha to his disciples was: Be a lamp onto yourself. That is a tremendously significant message.

Nobody else can be a light for you. Buddhas can point the way but you have to walk, and you have to walk according to your light. The capacity to create light is there. All that is needed to create the light is inside you, it is just that you have not looked there.

Once you search within you will find everything that is needed to create a flame. Nothing has to be imported from the outside, the inner is so absolutely rich. We are born with everything that is really needed, but we become so much interested in the unnecessary, in the accidental, that we completely forget the intrinsic, the inner, the innate.

Sannyas has to be a turning point, a one-hundred-and-eighty-degree turn from the outside towards the inner. And soon you will be surprised that all that you have been desiring and longing for has been waiting there for you since the very beginning.

Jesus says: The kingdom of god is within you.... But *you* are not there. You are rushing in all directions. To ignore oneself is the only ignorance in the world, and to know oneself is the only phenomenon worth knowing, the only knowledge, the only real knowledge.

This is your name: Swami Chinmayo. Chinmayo means consciousness.

Consciousness is our true reality. We are not the body, we are not the mind; we are the witness of it all. We can watch the mind and its functionings; we are the watcher.

One has to become more and more centered in the process of watching. One has to disidentify oneself from the bodymind complex and this is the whole process of meditation: the process of disidentification. That is the negative part of the process. And the positive part is centering into the process of witnessing, becoming more and more rooted in watchfulness.

These two things done, the negative and the positive -- disidentification with the bodymind complex and centering in the process of awareness -- that's the whole of religion. Nothing else is needed. No scripture, no doctrine, no dogma. This is enough to liberate. More than that is an unnecessary burden.

Dance Till the Stars Come Down From the Rafters

Chapter #17
Chapter title: None

17 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001175
ShortTitle: RAFTER17
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anand Jochen. Anand means rejoice. Jochen means appointed by god.

Each person is appointed by god. No one is accidental. Everybody has to fulfil a certain destiny, everybody has to attain a certain realization, everybody has to deliver a certain message. It is not only that Moses and Buddha and Jesus and Mohammed are the messengers of god, everybody is. They know it, others don't know it -- that's the only difference.

To be a sannyasin means deliberately, consciously, becoming a messenger of god, becoming available to him so that he can fulfil whatsoever he wants, withdrawing all our desires so that we don't interfere, withdrawing ourselves totally, so that we become just like a hollow bamboo flute so that he can sing his song.

This is your name: Swami Samarpan Philip. Samarpan means surrendered and Philip means a strong spirit. On the surface it will look like a contradiction in terms. It is not so. It is one of the deepest fundamental laws of life.

Those who are surrendered to God become victorious. Those who are surrendered to God become tremendously strong because the inexhaustible sources of God are theirs. Those who are not surrendered -- they are poor, they are weak, they are impotent. The surrendered person can become omnipotent, omniscient, omnipresent, because the moment you disappear you become one with the whole. Then all the stars are within you, then you are as vast as the universe.

It is the ego that keeps us small, tiny, mean. The moment the bubble of the ego is burst we are one with the whole. That oneness is the real strength, the real power. It does not belong to you, remember, it belongs to God. All that is

real belongs to God and all that is unreal belongs to you. You are unreal -- you are a separate entity. You also become real when you are no more separate from God. That is the meaning of surrender: the river disappearing in the ocean.

Sannyas is the art of surrendering; surrendering the ego and all other utilities that cling to the ego.

This is your name: Swami Prem Bengt. Prem means love. Bengt means blessed by god.

Love is always blessed by god and always condemned by the society. The society is against love, god is for love; hence deep down the society is against god. It pretends to be religious but it is only a facade. The religion that exists in the society is a Sunday-religion, a formality, something very pseudo, phony.

The real religion is totally different. But the moment you are really religious the society is absolutely against you because you become a danger to the society -- to the state, to the church, to all the vested interests, to all the powers that are exploiting, oppressing people.

Jesus was pure love. He was blessed by god, but crucified by the society. Love is always crucified by the society. And society has created por substitutes for love -- marriage, etcetera. Those are just plastic substitutes to keep you engaged, toys to keep you occupied so that you don't feel the need for real love. But real love is a totally different phenomenon, and it is not ordinarily available unless you raise the level of your consciousness.

To attain to real love you have to go through many transformations, because love is the ultimate flowering of your consciousness. It is no ordinary phenomenon. That it happens is a miracle. That it happens is magic, but whenever it does happen blessings shower on you from god.

Jesus is blessed even in his death -- and other people are not blessed even while they are alive. He is blessed even when he is carrying his own cross -- and other people are not blessed, not at all, they know nothing of blessings. They have all the money the world can give and the power and the prestige, yet they are empty, hollow. There is nothing inside them, just a darkness, the darkness of a grave. Deep down they are dead.

It is love that brings life, it is love that stirs life. And god blesses life, god cannot bless death.

My religion consists simply of love. Love more and more, love unconditionally, love for the sheer joy of loving and there is no need to go to any church or any temple, no need to repeat any stereotype formulas, no need to repeat any rotten prayers. Just love and you will be prayer. Love and one day suddenly you will see that a door has opened and god has entered into your life.

This is your new name: Swami Deva Anuragi. Deva means god, anuragi means a lover -- a lover of god.

God is not available through thinking, he is available only through feeling. One cannot connect oneself with god through the head. The only possible bridge is through the heart. One can argue for years or for lives, but one will

not come to any conclusion about god. Logic is not in that direction, that dimension. It is not logic but love that brings you to a conclusion. In fact logic never brings one to any conclusion, it goes around in circles. Love takes a quantum leap and immediately arrives at a conclusion. It is not through a process, it is intuitive, it is sudden.

God has disappeared from the world for the simple reason that love has disappeared, and god cannot be brought back to the world unless we start creating more and more vibrations for love, unless we change the milieu that exists on earth today, the atmosphere, the neo-sphere. It is very logical, scientific, but it is absolutely anti-god. Even those who believe in god believe only through logic. And to believe in logic is not to believe at all, it is worthless. Unless it is a love affair, a mad, mad love affair, it means nothing.

I teach the madness that love brings and the sanity that love brings. They are the same thing, two sides of the same coin. The world will think you insane, and those who know, they will think you sane.

This is your new name: Ma Aradhan. Aradhan means prayer, worship.

Prayer has to be something absolutely individual. It has to be spontaneous, it has not to be learned. A learned prayer is a false prayer. Then you are repeating like a parrot. It is meaningless, senseless -- empty words. But when a prayer arises in your heart, when it has something of you in it then it has tremendous significance. Then it is not a tale told by an idiot, full of fury and noise, signifying nothing. It has tremendous meaning and music.

One has to learn to communicate with existence. Talk to the stars, talk to the rivers, talk to the trees, talk to the rocks. And don't feel embarrassed because this is how god has manifested himself. Everything that is, is a manifestation of god. Start communication with the manifest god and only then one day will you be able to communicate with the unmanifest. Start with the visible and then you can take a quantum leap into the invisible. Talk to the earth, to the grass.

It may not look religious at all in the beginning, but just saying hullo to a tree has something beautiful in it, something spiritual, something holy, because you recognize the spirit of the tree, you recognize the presence of the tree, you don't ignore it. And if a person can learn only one thing -- not to ignore god in all his manifestations -- then ignorance disappears and wisdom arises, arises from your innermost core.

This is your new name: Ma Vijayo. Vijayo means victory.

Sannyas is a strange victory. It is victory through surrender. It is victory through let-go. It is victory through dropping the very idea of being victorious. It is action without action, effort without effort, victory without conquest.

The very idea of fighting and conquering is ugly. The part cannot win against the whole. It is utterly stupid. The part can only win with the whole, through the whole. The part can only win if it allows the whole to win through it -- allowing god to function through you, letting his will be your will, not having any separate will of one's own, not having any separate goal, destiny of one's own, moving with the whole in total accord, flowing with the whole

wherever it leads.

In that let-go all fear, anxiety, anguish, disappears. and when there is no fear there is love, and when there is no anguish there is joy. And when you are no more separate there is no death.

Man never really dies. Nothing dies. The very idea that we are separate creates, as a by-product, the phenomenon of death. In the first place the idea of being separate is false and so is death, its by-product. Death is one of the most false things in existence, but it looks very real if the ego is there; it is the shadow of the ego. Drop the ego -- and dropping the ego is the beginning, the beginning of a tremendously significant pilgrimage. And in the very first step, you have arrived. The first step is the last step. In dropping the ego one becomes victorious.

Dance Till the Stars Come Down From the Rafters

Chapter #18
Chapter title: None

18 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001185
ShortTitle: RAFTER18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Deva Glorianda. Deva means divine, glorianda means glory.

All glory is god's. The moment we start thinking that it is ours we start falling, falling from grace, and soon the glory disappears. The glory exists only in those moments when you are not. The moment you come back, the glory is no more. The glory and the ego exist together, their co-existence is impossible. One has to choose either one or the other.

If one chooses the ego one chooses a life without glory, without fragrance, without joy. If you are ready to choose egolessness then all glory starts descending on you, starts radiating through you. You become a vehicle of god, a medium, a hollow bamboo flute, and a song starts flowing through you.

The whole art of sannyas is that -- not to be, because that is the way of being divine.

Ma Deva Eileen. Deva means divine. Eileen means ever joyful, cheerful, blissful, ecstatic.

Man alone is misery. Man plus god, and all misery disappears; misery is transformed into ecstasy. But man has to become part of god, man has to dissolve into god. One has to learn the art of dying in god, because that is the way of resurrection.

Ecstasy is possible. Each moment can be ecstatic and each moment can be a higher ecstasy than the preceding one. One can go on from one peak to a higher peak, from peak to peak. Only one requirement has to be fulfilled and that is that we should not think of ourselves as separate. We are not separate.

To think of ourselves as separate from existence is illusory, and that illusion creates fear, anxiety, anguish. That illusion gives us the idea of birth

and death, and with birth and death we are crushed. Between these two rocks we can't be ecstatic, it is impossible. When death is there, how can you be overflowing with joy? It's impossible. How can you ignore death?

But the moment you start learning that you are not separate from the whole there is no death. You have always been here before your birth, and you will always be here after your death. You are an intrinsic part of the totality, of the cosmos. Then immediately all fear, all misery, all sadness, disappears. And what is left behind is ecstasy.

This is your name: Ma Anand Lynn. Anand means bliss. Lynn has two meanings; both are beautiful and significant. One is Welsh, then Lynn means idol, an idol of bliss, an image of bliss. The other meaning is Anglo-Saxon, then it means waterfall. That is far more beautiful: a waterfall of bliss.

Bliss has some qualities of the waterfall. One, Lao Tzu has said that the way towards god is a watercourse way. The water always seeks the humblest place. It always goes to the place which is the lowest. It is non-ambitious. It stands at the back. It has no ego.

Jesus says: Those who are first in the world will be the last in my kingdom of god, and those who are the last here will be the first in my kingdom of god.

A sannyasin has to be like water: humble, egoless, a nobody. Yes, that is exactly the definition of sannyas, the quality of nobodiness. Everybody is trying to brag that they are somebody -- through money, power, prestige. A sannyasin has nothing to brag about. He is simply ordinary, a nobody. But the miracle is that when you are nobody you become extraordinary. The miracle is that when you can stand at the back, suddenly you have become the first, at least for those who understand. And only their opinion has any meaning. Those who don't understand, their opinion has no significance.

Bliss is also a waterfall because it comes from the beyond, it showers on you. You are at the receiving end, You cannot create it, you can only be open to it. You can open your doors, your heart, and wait patiently. Whenever the right moment is there, whenever you are ready -- and by ready I mean whenever you are really a nobody -- it immediately starts falling on you. It falls like a waterfall. You are bathed, purified, transformed through it. But it comes from the beyond. It is not of the earth, it is divine, it is godly.

This is your name: Ma Deva Agnete. Deva means divine, Agnete means meek.

Jesus says: "Blessed are the meek for theirs is the kingdom of god." In that simple statement he has stated the whole truth. Nothing more can be added to it, it contains all the scriptures. But one thing has to be understood, by meek, neither Jesus nor I mean cultivated meekness, not something practised, because then it is no more meek. Then it is simply a facade... a beautiful facade but hidden behind it is the ego and that's what you will find in the so-called religious people. They walk -- that glint in their eyes if you watch and observe -- you can see, that holier-than-thou look. And they are trying to prove that they are the meekest, nobody can compare with them. That is again the same game -- the old game of the ego -- played now in the name of meekness, humbleness.

One has to be very watchful because mind is so cunning that it can cultivate a certain quality which will be only on the surface, just like a painted smile.

Real meekness arises out of meditativeness, not out of cultivation. It arises out of understanding, it arises by seeing the falsity of the ego.

The moment you see that the ego is false, it disappears. You don't have to cultivate meekness. Simply, the ego is no more there. And when the ego is no more there, you are meek, without any cultivation, without any practise. Then one is truly meek, unself-consciously meek.

If you are self-consciously meek, it is false. When you are unself-consciously meek, then it has tremendous beauty. It opens the door to all the mysteries of life.

This is your name: Swami Prem Eberhard. Prem means love. Eberhard means as strong as the wild bear.

Love needs tremendous strength. It cannot exist in a cowardly heart, it cannot grow in fear. It needs courage, guts. And the greatest courage in the world is in merging with the other, losing oneself in the other. The ego is very afraid of it, because once you know the taste of being egoless, even for a moment, you can never be the same again. You can never get back into your ego again with the same identity, the same old gestalt.

Even if for a moment you have seen that the ego is not a necessity, that it can be put aside, you would not like to carry it any more, because it is only a burden, unnecessary, futile. It is as if one is trying to swim with a rock around one's neck.

Once you have seen that the ego *can* be put aside you feel so free. Such a great freedom starts happening to you that you would not like to get into the old prison again. Once you have seen an egoless moment you will feel so blissful that instantly you will understand that all the misery, the whole hell, was created by the ego.

Ego is hell and egolessness is heaven. Once this has been understood life starts moving into a new dimension.
That dimension is sannyas.

This is your name: Swami Anand Bernhard. Anand means bliss. Bernhard means the same as eberhard: bear-strong.

Love, bliss, meditation, truth -- they all need a great strength. One has to be together. Ordinarily people are just fragments. Thousands of pieces are there but there is not any integrity. To be weak means to be divided, to be undivided is strength. And whenever you are undivided you become an individual, literally; individual means indivisible. It brings strength, and strength becomes the foundation of god.

All the meditations are devices to bring your fragments together, to melt into each other, to create a kind of oneness in you, to bring a center to your being. Once that center starts growing you will have enough courage to go into the unknown, then you will risk all. And god asks: Risk all -- only then can you be blissful, loving, truthful, divine. Only then can you be a real,

authentic sannyasin.

This is your new name: Swami Visarjano. Visarjano means dissolution.

Man has to dissolve himself into the whole, but we go on doing just the contrary: we go on protecting ourselves, safeguarding. We go on continuously avoiding any merger, meeting. We go on becoming harder and harder and closed. That's how we have become rocklike. And that was your old name, Peter. Peter means rock. It is good that you have decided to change the old name. Now become waterlike, fluid, flowing, vulnerable, open.

The moment one is ready to die in the whole there is the beginning of a new birth. That's the whole meaning of Jesus' resurrection: fist the crucifixion and then resurrection.

Dissolution means crucifixion. If you can pass through it then resurrection is inevitable. What you loose is meaningless and what you gain has tremendous meaning. What you lose is only illusory, what you gain is the reality itself. What you lose is hell, what you gain is heaven.

This is your new name: Ma Narayani. Narayani means divine, godly. From this moment start thinking in terms of being divine.

Science goes on telling people "You are nothing but animals. Human beings are only a species of animal," they say. And for three hundred years they have been propagating the idea. It has penetrated very deeply into our blood and bones and marrow. We are not animals. In fact animals themselves are not animals. We are divine, so are the animals.

Religion is rooted in this vision of man being divine, of the universe being divine. Science reduces everything to the lowest denominator. If you bring a lotus flower to the scientist, he will say, "It is nothing but mud; because it grows in mud, it comes out of mud."

If you bring mud to a mystic he will say, "Don't be worried -- there are thousands of lotuses hidden in it, because lotuses grow out of mud."

The world needs again religious vision. My effort here is to give you this perspective that you are not mud, that you are lotuses. Even mud is not mud, because it contains lotuses, because it can be transformed into lotuses; it is only a raw form of lotus.

Religion looks from the highest point and makes the highest point the decisive factor. Science looks at the lowest and makes it the decisive factor.

From this moment this has to be your vision: you are divine, so is the whole universe. With that vision it is easy to move upwards, because if there is nothing upward, no possibility of anything higher, then one forgets all about transforming oneself. If there is a possibility then one starts groping for it. The possibility is there; the buddhas are enough proof, enough evidence for it.

This is your new name: Swami Devapriyo. Devapriyo means beloved of god.

Start your journey of sannyas with this as a seed: God loves you. We are not orphans. God fathers and mothers existence. He is both father and mother, because he is not a person but a presence. The whole existence is surrounded by a divine energy that protects you, cares for you, is always available. If you

go on missing it, it is only because of you. If you keep your doors closed, the sun may be outside but you will live in darkness. Even if the doors are open and the sun is there, you can keep your eyes closed and you will still live in darkness. So is the case with god: his love is always there but our hearts are not open, our hearts are closed.

Sannyas means the opening of the heart, making your heart available to god so that you can receive, so that you can pulsate with the whole, in accord with the whole. The art of meditation is nothing but the art of pulsating with the whole, in tune with the whole.

And then great benediction is yours.

This is your new name: Ma Prabhu Mayo. Prabhu means god, mayo means magic -- god's magic.

The whole existence is a magical phenomenon. It is miracle, it is mystery, it is unfathomable. It is really unknowable -- not only unknown, but unknowable. The more wise a person becomes, the more he knows that he knows nothing. And when everything starts becoming mysterious and you are surrounded by all kinds of mysteries... which is the fact. We are surrounded by all kinds of mysteries. It is just that we are so much enclosed in our heads that we go on overlooking, ignoring, and that impoverishes our life. Ignoring the mysteries of life becomes our ignorance.

One has to be available to life's mysteries, its magic, and then suddenly one is again a child -- innocent, full of wonder and awe. That wonder and awe is the fundamental quality of a religious person. A Jesus lives with that wonder and awe, a Buddha lives with that wonder and awe. In their lives all the Buddhas are illogical, paradoxical, for the simple reason that they are surrounded by magic, not by mathematics; they are surrounded by love, not by logic.

Start unlearning the ways of the calculating mind and start learning the ways of the uncalculating heart. And any moment, suddenly the door is open. In fact it has always remained open. It is just that we are not looking at it. We go on looking at the wall.

This is your new name: Swami Ramaprem. It means love for god.

God cannot be reduced to a question. If you reduce god to a question you miss the whole point. Then you will get many answers but no answer will quench your thirst. God is a thirst, not a question. It is a hunger. It is the hunger of the heart, and the hunger of the heart is called love. One has to be hungry for god.

My work here is to create an appetite in you. All these meditations, dances, music, are nothing but appetizers. Slowly slowly a tremendous hunger takes possession of you. Then god becomes your quest. Then without god you cannot live. Then life seems to be meaningless without him. God is met only at that point when you are ready to sacrifice life for him, never before it.

Dance Till the Stars Come Down From the Rafters

Chapter #19
Chapter title: None

19 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001195
ShortTitle: RAFTER19
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your new name: Ma Deva Beate. Deva means divine, beate means bringer of joy.

Sannyas is absolutely meaningless if it is not grounded in bliss. The very fragrance of sannyas has to be bliss, joy. It is not a serious phenomenon. Religious people have looked at life too seriously and they have made the whole thing very sad. We have to change the whole gestalt. Instead of sadness, instead of seriousness, religious-consciousness has to become overflowing with joy, cheerfulness, playfulness. It has to be more fun.

Humanity can only be religious if religion becomes more playful, otherwise a sad religion attracts only sad people, psychologically ill people. Insane people, either sadists or masochists are attracted towards sadness. A really healthy person takes life in a very joyous way. That is the sign for health. He is bubbling with joy and he shares his joy, he overflows with joy.

This is your name: Swami Deva Tom. Deva means divine, tom means a seeker of truth -- a seeker of divine truth.

Truth can only be divine. Anything less than that is only guesswork. The human mind can only guess, it cannot know truth, it cannot come to any conclusion about truth. Truth has to be experienced in a place far more deep than in the mind.

Mind is the superficial layer of your being, it is the circumference, and truth has to be experienced at the very center of your being. At the very center of your being there is silence, no thought, eternal silence, virgin silence. No thought has ever penetrated there, no thought can ever penetrate there.

Thoughts can only exist on the surface, just like waves can exist only on the surface, not in the depth of the sea, because only on the surface do they

come in close contact with the winds. Your mind is on the surface, it comes in close contact with all kinds of winds. The society, the people, situations, problems. They are all winds stirring your surface. But at the deepest core you are utterly silent.

Only in that silence is truth discovered. Hence a seeker of truth has to go within himself. If he is only curious about truth then he will think about it: he may become a great thinker like Kant of Hegel, he may become a great philosopher like Aristotle or Plato, but he will not come to know what truth is.

To know truth one has to go beyond thoughts. Thoughts have to be left far behind, not even their echoes reach you. Only then in that silence do you discover truth. Truth is your nature -- just silence is needed. And silence is also there but you go on swimming on the surface, you never dive deep.
Sannyas means diving deep into your own being.

This is your name: Ma Deva Urte. Deva means divine, Urte means the earth -- the divine earth.

Almost all the organized religions in the past have condemned the earth. They have denied the earth, they have negated it, they have condemned it. The idea was that if you condemn the earth you can praise heaven, if you condemn the earthly life you can praise the spiritual life. Their spiritual life was very partial, in fact, very impotent. It was not capable of absorbing the earthly into it. And whenever something is unearthly it becomes ghostly, spooky. It looses reality.

My effort here is to create a new quality of religiousness: earth and heaven have to meet in my sannyasins. My sannyasins have to be as earthly as possible and as spiritual as possible, and both have to be simultaneous. There is no need to create any division between your body and soul; they are existing in perfect harmony. There is no need to create any division between the earth and god; they are in perfect harmony.

And a religious person also should be capable of living in this harmony. It is only the weaker ones who escape from the earthly life, because they are afraid: they may not be able to face the challenges. They are afraid they may get lost. They are afraid of their own desires, of their own bodies. They are afraid of themselves and they are escaping from themselves which is utterly foolish. Where can you go?

How can you escape from yourself? There is no possible way. Wherever you go, you will be there and you will be the same. No escape is of any help. Transformation is needed, not escape.

And this is the fundamental of transformation: the fundamental meeting of the polar opposites brings richness. When silence and sound meet, music is created. Music is not only sound; if it is only sound it is noise. It is not only silence either. If it is only silence it is dead. It is both; it is silence and sound together, hand in hand, dancing. Only then there is richness. The higher the harmony between sound and silence, the greater the music. And so is the secret of life.

Your name will remind you that the earth is divine, that the earth is godly, that the body is divine, that there is no need to create any division of lower and

higher, that darkness is as divine as light and death is as divine as life.

When this vision opens up, you are transported into another world -- the world of harmony, accord.

And that's really the meaning of entering into god: entering into total harmony with existence.

This is your name: Swami Prem Matthias. Prem means love, Matthias means a gift of the lord.

Love is something that we cannot create, we cannot manufacture. It is always a gift of the god. We can become available to it, we can be open to it, receptive to it, but we cannot create it. It is beyond human creativity. It always comes from the beyond, so it happens only to people who allow it to happen, who are ready to be in a state of let-go, who are relaxed enough for it to happen.

In the modern world love has almost disappeared. Much talk about love is there, much poetry, many films, many stories, novels -- they are there just to cover up the lack of love. We are talking too much about love in the world for the simple reason that we are missing it. But by talking about it, you cannot get it. It is like hungry people talking about food and they go on talking about food and they read novels about food and they make films about food... and they can have pornographic magazines about food, nude food! And they can see the colorful pictures, but it is not going to nourish them. It is just trying to avoid the real problem: they are hungry, they need love.

No other time, no other century, has talked so much about love as we are talking about it. And the constant talk about it gives an illusion, as if we know what love is. We are deceiving others and we are deceiving ourselves too. Man is dying without love because as the body needs food, the soul needs love. It is a must. But food you can manufacture, you can create, you can cultivate. About love you have to learn a totally new technique -- the technique of being relaxed, open, available.

It is risky, it is dangerous to be open, to be vulnerable, because one never knows what is going to happen. And so people keep themselves closed; in closedness they feel secure. Security is there, but life disappears -- they are dead even when they are alive. They are almost in their graves -- secure, safe, everything guaranteed, no fear -- but if there is no life what is the point of all these guarantees?

A real life is always adventurous and love is the greatest adventure. It is going into the unknown, it is allowing existence to take possession of you. And existence can take possession of you only if you are ready to dissolve into it. In that dissolution love grows. When you are not, love is and that's how god happens.

Love is the beginning of god, love is the harbinger of god; the first ray of the sun.

This is your name: Ma Anand Aukje. Anand means bliss, aukje means precious one.

Bliss is the most precious experience in life. People may say that they are

searching for god but they are really searching for bliss. They may think that they are searching for truth but deep down they are searching for bliss. Even when they are searching for love they are searching for bliss.

Every search can be reduced to the fundamental search, and that is for bliss. If love gives no bliss nobody will seek it. If truth brings no bliss, who will bother about truth? If god and the experience of him brings hell and misery, then nobody is going to be interested in him except a few suicidal people.

So behind all our search, seeking, there is only one goal -- that is bliss. Bliss is our source and bliss is our goal. We are searching for bliss because we have come from the land of bliss and we are missing it very much. It is a kind of homesickness.

This is your new name: Swami Satyaprem. Satyaprem means love for truth.

Curiosity is not enough. Curiosity is very superficial. Truth can be discovered only when it is a love affair. Only when you cannot live without it, only when you are willing to sacrifice all, only when it is a constant fire within you, when you are aflame with the desire for truth.

Curiosity means just something in the head. It is with all kinds of ifs and buts. It is childish. It has no intensity. At the most it can make you a thinker, but not a mystic.

And it is only by being a mystic that one come to know.

The thinker only thinks about it; he goes about an about. The word 'about' means around. He moves around and around in the same circle . He spins many words. He can make many systems out of those words but those systems are like houses made with playing cards, they are of no use. Yes, once in a while you can become intrigued, utterly interested in it, but that is going to be only a momentary phenomenon. With a little breeze the hole house collapses and you start laughing at your won stupidity. What were you doing?

Truth needs devotion, commitment, a kind of total intensity. And that's what I mean by love. A sannyasin has to be a lover of truth, not only curious but devoted to the search. When truth becomes a higher value than life itself, only then can you find it.

This is your name: Swami Hariprem. Hariprem means love for god. God can never be just a belief. If it is, it is a false god.

The believer goes on deceiving himself. By believing for long periods of time he starts thinking that he knows, but he knows nothing. Belief simply means that you don't know but you are not even courageous enough to accept your ignorance, you are not even sincere enough to say 'I don't know.' Belief gives you an illusion of knowing. There are believers and believers all over the world -- Hindu, Mohammedan, Christian. There are three hundred religions on the earth, that means three hundred belief systems. You can choose whichever appeals to you. But they are all false. Belief as such is false so it doesn't matter whether it is Hindu or Christian or Mohammedan or Communist.

Knowing is a totally different matter. My interest here is not in convincing

you about certain dogmas, in converting you to a belief system. My effort is to shatter all belief systems, to destroy all dogmas so that you are free to know, to experience. Belief is not needed but love will be needed.

Belief is just a head thing, love is of the heart. When one starts searching through the heart, one finds. When one goes on playing with the head, one only deceives oneself. Beware of the head. Your head can play so many tricks upon you, it is so cunning and so clever, because it has been in existence for centuries and it has learned many tricks down the ages.

The first step of a sannyasin is to be aware of one's own head, and to be aware of one's own head, one has to be constantly watchful of its cunningnesses, its strategies, its diplomatics, its political games. Then slowly slowly your energy starts moving towards the heart. That day is of a great rejoicing, when you energy finds your heart and your heart starts pulsating for the first time. When the heart pulsates with your energy a window opens; you are in tune with the cosmos. That experience is the experience of god.

This is your new name: Swami Prembindu. Prembindu means a drop of love, but a drop contains all the oceans. The drop is not just a drop, it has all the secrets of all the oceans. If you can understand a single drop of water, you have understood the whole mystery of water. If you can find out the secret of a single drop of water, that is H2O, you have understood all the water *wherever* it is, on the earth, on the moon, on some other planet, on some other star. Wherever water exists, the secret is going to be the same, it will be H2O. And so is the case with love. Just a drop of love is enough to give you the secret key to god.

So don't hanker for much, there is no need for much. Just become a dewdrop of love: fresh, humble, ready to disappear, evaporate, into the sun, ready to die in the cosmos, ready to create space for god to come i,.

That readiness is love, and one who is ready to die into existence is resurrected, is resurrected on a higher plane, in a new dimension, into eternity. He disappears from time and is born into eternity, and we are capable of it. Although we are just dewdrops, we contain oceans.

This is your new name: Ma Paritosh. Paritosh means total contentment, absolute contentment.

Mind is basically discontented. It is always hankering for more. There is no way to satisfy it. Whatsoever you give to it, it will always ask for more. To ask for more is its nature. It is incapable of feeling contented, it can only complain. It is a beggar. It can only desire.

The moment you become a little distant from the mind -- that's what meditation is, creating a distance between you and the mind -- you start feeling a new climate, the climate of contentment. Suddenly there is no hankering for anything. Suddenly the future is no more your interest, the past is no more your obsession. whatsoever you have seems to be so fulfilling; it may not be much but it seems so fulfilling. Even ordinary things of life can give such tremendous contentment that one could have never believed it before. Just sipping a cup of tea is more than one can ask for, or just breathing

or just listening to the wind passing through the pine trees or just the moon reflected on the water. The whole world becomes a totally different kind of world when you are moving away from the mind. For the first time you start seeing with clear eyes. A clarity arises because there is no complaint, no grudge. And when there is no complaint, no grudge, no desire, the whole energy that was involved in all those activities is released and the same energy becomes gratitude. One feels gratitude for no reason at all. That is true prayer.

And when you are really distant from the mind -- that means when you have experienced the state of no-mind, the state in which there is no thought, none at all, and the mind has completely disappeared -- absolute contentment starts showering on you like a rain of flowers. That is Buddhahood, that is enlightenment.

This is your new name: Ma Paripurna. Paripurna means absolutely perfect.

Man is not imperfect. Nothing is imperfect, nothing can be imperfect, because all is made of god. And god is perfection.

So we are not to become perfect, we have simply to see that we are perfect. We have to recognize it, to remember it. We have forgotten it, that's all. It is not a question of becoming. It is a question of a long, long pilgrimage to some distant goal. It is only a question of awakening so that you can see who you are.

The moment you see yourself you know that all is perfect, nothing is missing. everything is as it should be. And that moment of knowing that everything is as it should be opens the doors of all the mysteries of existence for you. Then in this very moment one is transported into paradise. Then this very earth becomes paradise and this very body the Buddha.

Dance Till the Stars Come Down From the Rafters

Chapter #20
Chapter title: None

20 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001205
ShortTitle: RAFTER20
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Iona. Anand means bliss. Iona means grace.

It is bliss that expresses itself as grace, as beauty. Misery is always ugly, awkward, because misery creates disharmony and discord inside. And the inner discord is bound to be reflected on the outside; in your behavior, the way you walk, the way you sit, the way you live, the way you do things. It is bound to be reflected by everything.

The miserable person cannot be graceful, cannot be really beautiful. His beauty can only be very superficial, skin-deep. But the person who has attained to bliss, who is living in his innermost core joyously, has a grace, has a beauty. He is a blessing to himself and to the world.

That's what a sannyasin has to be: a blessing to himself and to the world.

This is your name: Ma Anand Elena. Anand means bliss. Elena means light.

Misery is like darkness. Bliss is full of light, bliss *is* light. This can be experienced by everybody and can be observed. Whenever you are miserable you become dark, all lights disappear. Whenever you are in misery you become closed, you love an encapsulated existence, windowless, doorless; no wind, no rain, no sun enters you. You life becomes a grave, and inside a grave there can be no light.

Light is possible only when you are open to existence. When you are all windows and no walls then there is infinite light. Only in a blissful state can one be open.

The whole effort of meditation is to create joy in you. It can be created because the potential is always there. It has only to be directed in the right direction, channelized. If it is not channelized in the right direction it becomes destructive. It is the same energy that becomes misery. When your energy

goes astray it becomes misery, when it is on the right track it is bliss. Misery is going away from god, bliss is coming closer to god. And the closer you come, the more you receive the light of god. When you dissolve into god you become light itself.

Your name: Swami Hans. Hans in Hebrew means a gracious gift of god. That's what life is, a gift. But we are so unaware of it that we never thank existence, we don't feel any gratitude. so much is given yet we remain complaining. We go on asking for more and more. And the misery of the mind is that the more you give, the more it asks for. It becomes more demanding, more stubborn, more arrogant, more violent, more aggressive -- and that is not the way to be blissful. That is the way to hell!

The way to bliss goes through gratitude, thankfulness. Feel thankful for existence. It has given so much. Don't ask for more, and more shall be given to you. Ask and it shall never be given to you. It is given only to those who are grateful. In gratefulness they become receivers. In gratefulness they become worthy. Ask and you are bound to miss. Never ask anything from existence. Just go on thanking it for all that it has already done, and you will be surprised that you have found the key. You can have the whole of existence without asking for anything.

This is your new name: Swami Sagaresh. Sagaresh means the god of the oceans.

The ocean is a tremendously meaningful metaphor. It is a metaphor for vastness, for infinity. And those are our innermost qualities. We are vast and we are infinite, we are oceanic, but we have become encaged in the body and the mind and we have completely forgotten our vastness. We have become so identified with this small self, the bodymind structure, that we think we are it. This is the root cause of our misery. And we can never be blissful unless this identity is broken.

One has to be aware that one is not the body. One is in the body but not the body, in the mind but not the mind. The body and the mind are just like a caravanserai, just an overnight's stay, and in the morning we go on a further journey. We have been in many bodies and many minds. This is not the first caravanserai you are staying in. It is a long, long journey.

The way to become aware "I am not the body, I am not the mind" is what meditation is all about. Watch, watch your body walking, sitting, lying down, and you will be able to see that you are the watcher, not the body. Watch your mind in anger, in hatred, in love, in greed, in misery, in joy, and you will become aware one day that you are not these things that happen in the mind; you are the watcher.

Slowly slowly the watcher becomes crystallized. That is the birth of the soul. That day you are really born, that day your real life begins. From that moment god is a reality for you, and the only reality.

This is your new name: Ma Shanto. Shanto means silence.

Silence is the door to god, mind is the door to the world. Mind is the world,

silence is god. Mind means a constant traffic of thoughts, desires, memories. Mind is always in turmoil. It is noisy, it is a marketplace, a thousand and one things go on and on.

But beyond the mind there is a small still point in your being where no thought ever arises, where no traffic ever happens, where you are utterly alone. That center has to be searched for. That's the whole search of religion. The day you discover that point within yourself you have discovered god. And by discovering it you have discovered bliss, love, truth -- all that is worth looking for. By discovering it you discover that which is deathless in you, timeless and eternal. In knowing it one becomes free of all fear.

This is your name: Swami Gyanmayo. Gyanmayo means the wise one.

Worship nature. To go into a church is to go into something manmade. Go into the forest, go to the river, go to the ocean. Then you are going to something godmade, and god is closer when you are close to his creation. When you worship his creation... that's the only way to worship him. He is invisible but his creation is visible. His creation has to become the bridge.

By worshipping his creation, slowly slowly you will become aware of his tremendous presence. He is present around a tree, around a rock, around a man, around a woman. But first worship, because worship will help you to see the presence, the invisible presence. Then it becomes almost visible, almost tangible. You can touch it.

And the moment you are able to feel it so deeply it transforms you. You become part of it, you melt and merge with it.

This is your new name: Ma Sadhan. Sadhan means the method, the technique, the way, the path.

We have forgotten who we are, hence certain devices are needed to remind us of our reality. We have gone very far away from ourselves, hence certain ways are needed so that we can bring ourselves back, so that we can come back home.

All the methods, all the techniques, all the ways and all the paths are basically, essentially the same. The essence is how to wake you up. We have fallen asleep and gone deep into dreams. One dram creates another dream, and there are dreams within dreams within dreams. I is very puzzling to find a way to come out of those dreams, but certain device can help.

For example, just an alarm clock -- it is a device. It simply wakes you up suddenly. The moment you wake up you start feeling a little ridiculous. Just a moment before you were dreaming so many things and they have all gone. You feel a little embarrassed at how you could believe in those things which never existed. And so is the case with the world -- it is our dream.

The function of the master is to create devices. Different people need different devices. There are people who cannot be awakened by an alarm clock. When the alarm goes they start dreaming about the alarm, they start creating a dream inside. They think it is sunday and that they have come into the church and that church bells are going on. They have avoided waking up, they have created a dream around the clock, around the alarm. They may need

could water thrown on them, or maybe more hammerlike methods so that their skulls can be simply shattered -- only then will they come out of their dreams.

There are dreamers and dreamers, hence down the ages thousands of methods have been created for different people. One method may be applicable to one person and may not be applicable to another. One it may help, another it may not help at all, on the contrary it may even hinder.

For example, sufis have a method that they call vigilance, keeping alert for the whole night; sleep in the day but keep alert for the whole night. But this won't work with somebody who suffers from insomnia. He will be tremendously happy, he will be perfectly okay. He will say 'Good. This is what I always needed.' But it is not going to help him at all. It will fit his state, it will not disturb him.

Fasting can help somebody and somebody it may not help. There are people who don't want to eat at all. They are suffering from a certain disease in which the body rejects food. For them fasting won't help at all.

Each person needs certain methods, and the function of the master is to see what kind of method is going to help you. Each person needs different times to wake up and each person takes different periods to wake up. It depends on how long you have been asleep, it depends on what kind of dreams you are dreaming. It depends on a thousand and one things.

The function of a master is really delicate, the most delicate work in the world.

Sadhan means the method, the technique, the way. For you Vipassana is going to be the way, so learn Vipassana. Here we have Vipassana groups. Do other groups first to cleanse yourself and then do Vipassana. Then Vipassana has to become your companion.

Vipassana simply means watching your breath -- the art of watching your breath without disturbing it at all. It is a subtly art, because the moment you watch you start disturbing. Slowly slowly the knack is learned. Once you know how to watch the breath without disturbing it you have found the right key. This is going to be the method for you.

This is your new name: Swami Jyotimaya. Jyotimaya means full of light, overflowing with light, overflooded with light, radiating light.

Light has to be your meditation. Meditate on the rising sun, meditate on the setting sun, meditate on the stars, on the moon, meditate on a small candle in your room. Use light as the object of your meditation. Light is going to help you.

Slowly slowly watching the sunrise you will be able to drop your ind. Then there will be no observer and no observed. You will be lost in that moment. You will become the sunrise and you will become the sunset and you will be the candle. When that starts happening it means that now the meditation has entered into your being, has sunk deep into you. That means that you have go it.

So use all kinds of lights as devices. Do other meditations but remember that light has to become your central meditation.

This is your new name: Swami Pujan. Pujan means worship... but not a formal worship, not worshipping in a church or a temple, not worshipping any idol but worshipping existence -- the trees, the rocks, the rivers. Be a pagan -- worship nature.

To go into a church is to go into something manmade. Go into the forest, go to the river, go to the ocean. Then you are going to something God-made, and God is closer when you are close to his creation. When you worship his creation... that's the only way to worship him. He is invisible but his creation is visible. His creation has to become the bridge.

By worshipping his creation, slowly slowly you will become aware of his tremendous presence. He is present around a tree, around a rock, around a man, around a woman. But first worship, because worship will help you to see the presence, the invisible presence. Then it becomes almost visible, almost tangible. You can touch it.

And the moment you are able to feel it so deeply it transforms you. You become part of it, you melt and merge into it.

This is your name: Swami Vedam. Vedam means real wisdom, authentic wisdom, not borrowed from others but your own, not a belief but an experience. God should never be made an object of belief because that is the sure way to miss it. God has to be experienced, not believed in. God has to be known, and it is only by knowing him that you move from the ordinary mundane existence into the world of the sacred -- not by belief. Everybody believes. Somebody is Hindu, somebody is Mohammedan, somebody is Christian -- everybody has a belief system. But those belief systems have not worked, they have not transformed the earth. On the contrary they have been the cause of much mischief, bloodshed, war. In fact those belief systems are nothing but politics in disguise. Beware of all belief systems -- they will keep you ignorant forever.

The true way to wisdom is not through the scriptures or through the churches or through the priesthood. God needs no mediators. God needs meditators but not mediators. You can relate to him directly, there is no need for an agent to function between you and him. The real masters never stand between you and god. They stand by the side, they point to god and they disappear. They leave you alone with your god, because only in that aloneness, in that intimacy, do miracles happen. Something transpires.

This is your new name: Swami Ramo. Ramo means god. Everyone is god, everything is god. Existence and god are two words for the same phenomenon. So don't think of god in terms of a person who created the world, who controls the world, who manages the whole affair. Don't think of him as a supreme boss. There is nobody like that. God is not somebody, god is a quality. It is far better to call it godlyness. It is a fragrance. It simply says one thing , that the world does not consist only of the visible, it also contains the invisible. The world does not consist only of the measurable -- that is the meaning of matter, matter means measurable -- the world also contains the immeasurable. The world does not consist only of the outside, it also has the dimension of

interiority. That's all that is meant by god, the dimension of interiority.

And you have to explore it now. That's what sannyas is all about: going into a deep exploration of who you are, of what this consciousness inside you is, who this witness is inside you that can witness the body, that can witness the mind. Who is this witness? From this moment that question should become supremost. That should be your first priority. Your whole energy should start moving around it.

And once it becomes your deepest concern, your ultimate concern, doors start opening. suddenly inside you, you start finding ways and means and paths that you have never travelled. They are all there, everything is ready, it is just that you are not moving in. You are focussed on the outside. Your back is towards your interiority.

Turn in. A one-hundred-and-eighty-degree turn is needed. And once you start knowing who you are -- just little glimpses in the beginning -- tremendous joy will arise. Your life will become that of great surprise, excitement. Then there is no boredom, never. Boredom never crosses the path of the man who goes inwards. He is never tired because each moment new mysteries go on cropping up, now mysteries go on flooding in.

Dance Till the Stars Come Down From the Rafters

Chapter #21
Chapter title: None

21 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001215
ShortTitle: RAFTER21
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Bettina. Anand means blissful, bettina means consecrated to god.

Man can worship god either out of misery or out of bliss, either out of fear or out of love. But the person who worships god out of misery and fear remains unbridged. His approach is basically wrong. He will never find god. And if he ever goes find god it will be his own creation, it will not be the true god. It will be just his mind-projection. He will create it because he is in such misery, lonely, fearful. It will be an invention, not a discovery.

God can be discovered only when you approach it in the right mood, blissfully, out of love. Then one is bridged. Then god is not far away. And then you need not project, you discover. You come to know the true god.

And one can be consecrated only out of love, not out of fear. But for thousands of years man has lived out of fear and the priests have exploited man's fear, his loneliness.

My work is to help you understand that you are not to start your journey out of fear, otherwise the first step has gone wrong, and when the first step goes wrong, everything goes wrong. Go in search out of joy, go in search cheerfully, playfully. God is not the enemy, one need not be afraid of him. We belong to him, he belongs to us. We are part of each other. We are part of him, he is part of us.

This is your name: Ma Prem Luisa. Prem means love, luisa means victory.

Love is the only way to be victorious. Everything else is bound to fail except love. Money fails, power fails, prestige fails. Finally they all prove stupid games. In the last reckoning only love succeeds, but love succeeds for a very strange reason: it succeeds because it does not want to succeed. It

becomes victorious because it is not interested in victory at all; on the contrary it wants to be defeated by god.

Love is ready to surrender, not to fight. Love means dropping your quarrelsome attitudes. Love means the total acceptability of existence as it is, accepting not out of resignation but out of deep understanding.

If one tries to watch and understand, this existence is the most perfect one possible. It cannot be improved upon. Its beauty, its joy, its glory, are unsurpassable. One can only feel grateful that one is alive. One can only be thankful. And out of that thankfulness prayer grows.

Prayer is surrender, surrender to the infinity, surrender to the wide wide sky, surrender to this eternity. But in surrender the miracle happen, one becomes victorious. This is the greatest paradox of life: those who want to be victorious are bound to be defeated and those who are willing to surrender are inevitably victorious.

This is your name: Ma Deva Liv. Deva means divine, liv means life.

Life is divine, life is godly, life is another name for god. But we have been told just the opposite. We have been told that life has to be renounced, negated, that life is something against god, that we have to turn our back towards life, only then can we face god. That utter nonsense has been perpetuated for so long that is has almost become a truth. The whole humanity has become hypnotized by it.

Hypnosis is nothing but an are of repeating the same thing again and again and again, so that slowly slowly it goes on sinking deep into you. Any untruth repeated long enough starts appearing to be true. And that's what has happened. Down the ages the priests have been condemning life, making people life-negative. Anything that belongs to life has been condemned a sin, and the saintly person is one who has renounced all life. He is almost dead, only then is he saintly. He commits a slow suicide, then we say about him that he is a great saint.

My work is difficult. It is difficult because it goes against the hypnosis of the centuries. God is not against life, in fact there is no other god except life. God is only a metaphor for life. To me the holy person is one who lives life totally, wholly, one who loves life, rejoices in it, one who is absolutely dedicated to life, committed to life, to all that it contains, to all that it implies.

Nothing is mundane, everything is sacred. And this whole existence is the temple. Wherever we are, we are on sacred earth and whatsoever we are doing, we are doing god's work. Even the sinner is as much in god as the saint.

This has to be proclaimed from the housetops, that to love life is true religion. To worship life should be the essential core of a religious consciousness.

My sannyasins have to be life-affirmative. Their method to come to god is not renunciation but rejoicing.

This is your name: Swami Prem Rudolf. Prem means love. Rudolf has two meanings; one is the loyal one, the other is the courageous one. But both are symbolic meanings.

Literally rudolf means the wold, but the wold does have these tow qualities. It is very loyal, it knows how to love, it knows how to sacrifice out of love, it can be trusted, it is never disloyal. And the second quality is also in the wolf, it is courageous. It is not a coward.

Sannyas needs both qualities. You have to be loyal, trusting, faithful. These are the qualities of the heart. Only through these qualities does the heart grow. Only in this context can the heart blossom. It needs the atmosphere, the climate of loyalty. Trust is like a spring for the heart.

And sannyas also needs courage, great courage, because by becoming a sannyasin you are moving beyond boundaries, the boundary of being a Christian, a Jew, a Hindu, a Mohammedan, the boundary of being white or black, the boundary of the ind itself, the boundary of the body too.

Sannyas means knowing 'I am neither the body nor the mind,' And it is only in that knowing that the fragrance of love arises out of you. If you are attached to the body identified with the body, whatsoever you call love is not love, it is another name for sexuality. If you are identified with the mind then your love is nothing but lust.

When these identities are broken and you start seeing yourself as a pure consciousness, just consciousness and nothing else, then love arises from the very center of your being like a flame, an eternal flame. And those ate the greatest moments of life.

Sannyas simply creates the fight space for love to happen. Sannyas is the method, love is the goal.

This is your new name: Ma Sanatan.
Sanatan means eternal, timeless, deathless.

These are our real qualities. We are never born and we never die. The body is only a shelter, we are not it. It is only like a garment which one has to change when it is too old. And we have changed the garment so many times. We differ from other people only if the form and the shape and the color and the size of the garment. The innermost reality is the same.

To find it, to find that which is never born and never dies, is the real goal of all religious enquiry. One can call it god, liberation, nirvana, enlightenment. They are different names for the same phenomenon. And it is not to be searched for somewhere else, it is within you. It is you, so you have to dive deep into your own nature.

Sannyas is a pilgrimage from the periphery to the center, from your own surface to your depth.

This is your new name: Ma Premsindhu. Premsindhu means ocean of love.

Man is born with that potential, he can become an ocean of love. But very few people attain their total potential. They never become even aware of what they are carrying within themselves. They remains seeds, they never become flowers. Their potential dies, it never becomes actual.

Sannyas is the process of self-actualization. Whatsoever is hidden has to become manifest, and whatsoever is possible has to be made real. Nothing has to be left as a seed. Then man has multi-dimensional possibilities. In his small

body he contains the whole sky.

The heart is small but its capacity to love is infinite. But the society, the people, the culture, the civilization, the church, the state -- they are all against the individual. The individual seems to be the enemy. They destroy the individual, they sacrifice the individual for the sake of the collective. And the collective does not need any live, the collective needs, on the contrary, more hatred.

The Christians have to hate the Mohammedans, the Mohammedans have to hate the Hindus, the Hindus have to hate the Christians and so on, so forth... because the collective can remain together only if it hates somebody. It needs a common enemy. One nation needs to hate other nations, otherwise it will start falling apart. The greater the hatred, the more the integrated the nation becomes integrated, cemented. That's why in times of war counties become very united. When the war is there no more they start quarrelling within themselves.

Adolf Hitler has written in his autobiography MEIN KAMPF, that if there is no real enemy of your country, create false enemies. Always keep the people aware that they are in danger, because only when they feel that they are in danger are they together. The moment they feel that there is no danger they start quarrelling amongst themselves, fighting amongst themselves. Then their small things start taking great proportions.

Collectivities live out of hate, hence they have to destroy all possibilities for love. The individual can grow only through love and the collectivity needs more and more hate; hence there is a conflict between the interests of the individual and those of the collective mob, the mass, the crowd.

One has to be very watchful not to be exploited by the crowd. One has to be very intelligent, alert so that one can save one's potential. It is in constant danger because everybody is against it. and unless you are very very alert you are bound to lose this great opportunity -- of life, of growing up, of becoming mature, of attaining to the highest peak that was your birthright.

Dance Till the Stars Come Down From the Rafters

Chapter #22
Chapter title: None

22 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001225
ShortTitle: RAFTER22
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anando Dominique. Anando means blissful. Dominique means one who belongs to God.

Everyone belongs to God -- there is no other way. We are born in God, we live in God, we die in God. Our energy is God's energy. God is simply the name of the total energy of existence. But the total is not arithmetical, the total is mysterious. It is not mechanical, it is organic. There is a great difference between the two which needs to be understood.

The mechanical, the mathematical total is nothing but the sum total of the parts. The organic total is something more than the sum total of the parts. A great painting is an organic unity. It is not just the sum total of the canvas and the colors. So it is with life.

God simply means that existence is more than it appears. It is more than can be measured, it is more than science can ever experiment with. And religion is the search for that more, that mysterious, illusive quality. Hence everybody belongs to God but very few people are aware of the fact. Sannyas is an effort to become aware of it.

The moment you know it on your own -- not because I say, not because Buddha says, not because Jesus says, but because you feel it -- that moment you are transformed. All misery disappears. Life becomes light and a joy, a bliss and a benediction.

This is your name: Swami Deva Allen. Deva means divine; allen means cheerful -- divine cheerfulness.

Cheerfulness can be of two kinds. One is mundane. One is cheerful because one has just succeeded in something. One has purchased a house that one always wanted to purchase. one has got the woman that one has always

fancied. But this kind of cheerfulness is momentary. It comes like a breeze and it goes like a breeze, and you are empty again. In fact you are more in despair than you were before because before there was a hope, now even that hope has gone...

You were hoping that being with this woman or this man is going to give meaning and music to your life. That hope, that dream, was very enchanting. It was mesmeric, hypnotic. You were living in that dream, in that projection. Now the woman is there but the meaning has not happened, the music has not arrived. Suddenly you are disillusioned, utterly disappointed. The hope is shattered. You will feel more in despair that before.

That's what happened with ordinary cheerfulness. Each time you are cheerful you will have to pay for it. And really one has to pay too much. The cheerfulness is not worth that much. The cheerfulness stays only for moments and then the dark night comes and it is very long.

But man is so foolish that he starts hoping again. Maybe some other woman, some other house, some other post, some other power will fulfil him. Again you are running, chasing after shadows -- and the same thing is going to happen.... This is a mundane kind of cheerfulness. This is not worth striving for.

If it happens just by the way, enjoy it, but never strive for it. I am not against it, remember. If it happens by the way, if somebody offers you a cup of tea, enjoy it. If somebody invites you to live in a big palace, don't miss (laughter) ... but don't hanker for these things. If they come on the way... A woman comes and holds your hand and it is good, so walk hand in hand. And when she leaves you... you will feel greatly relived, there will be no despair. You will feel the freedom of being alone again.

I am not saying not to enjoy things that happen on the way, but they are not the goals of life. Yes, a beautiful flower by the side of the road... it suddenly attracts you. stand for a while, smell it, thank god for it, and move on. Don't cling, don't become attached, because if you cling, if you become attached, soon you will be in despair, the flower cannot be forever. Soon it will wither away, soon the petals will fall onto the earth, soon the perfume will disappear and nothing will be left. And by then you will also be in a state of falling apart.

Mundane kind of cheerfulness is good if it comes on its own and you remain aware not to become attached to it. In fact, if you don't desire it you don't become attached to it. Then it is just happening. You are travelling in a train and you become friendly with a person and you chitchat and you share, you commune. Then his station comes and he gets down and you wish him good luck and he wishes you good luck and it is finished there. Mundane life should be taken in theat way.

But there is another kind of cheerfulness -- divine cheerfulness. It has nothing to do with anything on the outside. It wells up in you. It is possible only if you go inwards, if you become attuned to your own center, if you become silent, meditative. So silent that thoughts are there no more, so silent that there is no past, no future, but only the present, the purity of now and the utter freshness of here.

Then you stumble upon a new kind of cheerfulness. It happens for no reason at all, it simply starts flowing within you. It is absurd. You cannot explain to anybody, it is unexplainable. You cannot make people understand what is happening to you, they will think that you are mad. They have always thought that way; because they know only one kind of cheerfulness, which has a cause outside. If you can show the cause, that you have won the lottery, they understand it.

But you have not won the lottery, you have not been chosen.

If you have got it, you have got the whole world. If you have got it, you have got the very goal of life. The very purpose is fulfilled.

This is your name: Swami Devendro. Devendro means god of gods. That's our true reality, that's what we are, we are not less then that. But that is not our awareness, that is not our understanding. We think of ourselves as beggars, begging for this and begging for that, because we have become too engulfed in desires. And the more desires you have, the bigger is you begging bowl. And it is so big that there is no way to full it, in fact it is bottomless. You go on pouring things into it and they go on disappearing.

We are dreaming that we are beggars. Desires are dreams. The moment one wakes up in the morning, one laughs at oneself, one feels ridiculous: What kind of dreams was one dreaming And how *real* they appeared when they were there and when you were asleep! The real world had become unreal and the unreal had become the real. This is a miracle that we pass through every night: the unreal becomes the real and the real becomes the unreal, and every morning we recognize it but again we fall into the same trap.

The same is true on a higher plane. There is an awakening -- call it enlightenment, samadhi, nirvana, it doesn't matter what words are being used for it, but the essence of it is that there is a higher kind of awakening. When one wakes up from this metaphysical sleep in which we are dreaming, desiring, thinking twenty-four-hours a day, when suddenly a stop comes to all thought and desires, the real dawn has arrived. Then for the first time you see how long you have been in a stupid state. You have been almost like a drunkard.

Real life begins only then, when you know who you are, when you are so alert, so awake, that you recognize your reality. In that moment you are the god of gods, you are the supremost reality. Nothing is lacking in you, you are perfect. Nothing has ever been lacking in you. Nothing needs to be unproved upon. Nothing at all needs to be done to you, you are as you should be. Only one thing is missing, you are fast asleep.

Initiation into sannyas means that you are ready to be awakened, you are saying 'Wake me!', you are surrendering to be awakened. It is a painful process. Dreaming is beautiful. One can have sweet dreams to one's heart's content, you can go on dreaming whatsoever you want to dream, they are your projections.

When for the first time you are taken out of your dreaming state it hurts. Reality is not under your control, your dreams are under your control. With reality you have to be under *its* control.

But the paradox is that in dreams when you think you are a master you are a slave, and when you become a slave, and when you become a slave to reality you become the master.

This is your new name: Swami Premendra. Premendra meas god of love.

Love and god are synonymous, not in the dictionaries of course but in reality, existentially. They are two names for the same phenomenon. God is the name given by the philosophers and love is the name given by the mystics.

Love is far closer to truth, because god seems to be almost incomprehensible. You hear the word but nothing stirs in your heart. The word 'god' resounds in your ears but there seems to be nor response, no bells ring in your being. The same is not true about love.

Love is the only experience which is both comprehensible and incomprehensible. A part of it is human and a part of it is divine. A part of it penetrates into time and the other part remains beyond in eternity. We can understand a little bit of love, but that little bit becomes the bridge. It may not be easy to define what love is, but everybody understands in an intuitive way what it is.

There are many realities which are not definable. For example, time -- nobody has been able to define what it is exactly, but everybody knows what it is and everybody uses time, lives in time, moves in time, feels its flow. but if you force somebody to explain what exactly it is, he finds it is impossible to explain. So is the case with love.

But because love can at least be felt, it can become the beginning. Lowly slowly it will take you farther and farther away from the shore into the sea. Slowly slowly... and the ways of love are very gently. It is a gentleman: it will take you slowly slowly, persuade you, seduce you towards the unknown. And you will never become exactly aware of when you have crossed the boundary of the known and have entered into the unknown. That's the beauty of love.

To be with a master is to be in a love affair, because between the disciple and the master something very mysterious starts happening. And that is the beginning of god. The presence of something mysterious, miraculous, becomes more and more overwhelming. It starts surrounding you like a cloud, it starts raining on you like flowers.

And if you can take the first step into love one has almost covered half the journey, because there are only two steps. The first is love and the second is death. You start loving and then you have to dissolve yourself. That is death, real death. But if one can die lovingly, if one can dissolve into deep love, one is resurrected immediately. One is born in a new spirit, in a new form. That form is divine, that form is immortal.

This is your new name: Ma Premyog. Premyog means the path of love.

There are two paths possible, because there are two types of psychoanalysis in the world. The world is always divided into tow, everything is divided into two: biologically, psychologically, physiologically. The world is a duality. Light can exist only with darkness. Compassion can exist only with anger, peace can exist only with war. There are like negative and positive

poles of electricity.

Man and woman are biological polarities. Exactly in the same way there are two paths; they are polar opposites but they lead to the same goal. One path is of meditation, awareness. Buddha, Mahavira, Lao Tzu -- these are the people who have followed the path of meditation. On the path of meditation love is not discussed at all. There is no reason to discuss love. Not that love does not happen, but is happens only in the end. When the traveller has reached the ultimate goal, then suddenly he finds that he has been following the path of meditation but that like a shadow, a by-product, love has happened.

Buddha has said: When meditation flowers totally the first indication is that one becomes absolutely loving, one becomes compassionate. When meditation blooms, love spreads like a fragrance.

On the path of love, awareness is not discussed at all. Rather just the opposite is needed, a kind of drunkenness, a kind of intoxication. In awareness you try to self-remember, to ask 'Who am I?' In love you try to dissolve, whoever you are, X, Y, Z, it doesn't matter. Who cares? -- It has to be dissolved. So whatever it is, X,Y,Z, is irrelevant. Whatsoever it is, it has to be dissolved, it has to be lost in the thou. Existence becomes the thou, the beloved -- call it god -- and the seeker becomes the lover. He starts dissolving himself, he starts disappearing, evaporating.

When the ego evaporates totally, when you are in a state of not-being, you have arrived. And in that moment of arrival you are in for a great surprise. You have dissolved yourself, you have not even left any trace of your ego, and now suddenly you find that you are for the first time a real being. The ego has been dissolved, but that was a false entity. And because it has been dissolved, you have now found your real self, the supreme self.

But it comes as a by-product. On the path of love awareness comes as a by-product, and vice versa: on the path of awareness love comes as a by-product.

Let love be your way, your path. Let love be your very being. Love existence in its multi-dimensionality, it its tremendous beauty. Love people, love trees, clouds, stars. It is not the point *what* you love, the point is that you love. Become love

This is your new name: Swami Anugit. Anugit means a little song, like a haiku, a sonnet.

Man is very small compared to the universe. The universe is a great orchestra. If you can contribute a little beauty to existence, just a little, that's enough; more is not required, not needed. Existence never asks you for the impossible, it asks only for that which is possible. But man's ego always demands the impossible. Man's ego always wants to become something great.

A sannyasin has to be just a small song. That's his offering to god. A song means a celebration, a song means a little laughter, cheerfulness, a little dance. Life is so small, so short, so momentary. If we can sing a little song, that's enough.

A Zen master was invited by the emperor of Japan to address his court. The master came, he stood before the court. Everybody was so expectant, for

months they had waited. The emperor was there, the queen and all the court was there and may people were invited; it was a great gathering. The master had never come to any other place to speak. They were sitting silently and the master stood up. There was absolute silence as if they had even stopped breathing. What was he going to say? He simply took out a small flute, played a short note on the flute and left the court!

The emperor ran after him, fell at his feet and said 'What about the address?' He said 'This is my address -- just a short note. I have said all that I can say, all that can be said. More than that is not possible. Nobody has ever said more that that.'

So be a small note on a flute, and life is fulfilled. Don't hanker to be something great, something special, holy, saintly. All that is rubbish. Just be ordinary, so ordinary that nobody ever comes to know of you, so ordinary as if you had never existed. And don't leave any footprints. Just like the birds fly in the sky -- they don't leave any footprints. That's what Jesus means when he says: Blessed are the meek, for theirs is the kingdom of god.

Dance Till the Stars Come Down From the Rafters

Chapter #23
Chapter title: None

23 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001235
ShortTitle: RAFTER23
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Antar Steffanie. Antar means inner, steffanie means a voice -- the inner voice.

God does not speak from the outside, he does not speak through the scriptures. He speaks from your innermost core. But we never hear, because we are in the turmoil of the head so much that the still, small voice of the within is lost.

Sannyas means the science of stilling the mind so that the inner voice can be heard.

Once you have started hearing the inner voice no other guide is needed. Then god is your guide. Then there is no question of choosing between alternatives, then he continuously directs you towards that which is right. He is still directing us but we are not available, we are pre-occupied.

Learn the art of making the mind silent. It is not difficult. In the beginning it appears difficult, but don't be deceived by the appearance. Go on trying again and again and again, and be patient. Remain alert to the fact that it has happened to many people, it can happen to you, because we are all potentially the same....

If one can become a Jesus or a Buddha, then everybody has the potential to become that.

And the art can be reduces to a simple maxim: watch you mind. See what go on inside the mind, detached, aloof, just like a bystander. Don't condemn, don't appreciate, don't be friendly and don't be inimical. Just be neutral, a pure watcher with no vested interest in it, like a mirror. Anything that comes by the mirror reflects. It does not say that it is beautiful, it does not say that it is ugly.

If you can watch your mind, by and by it becomes silent of its own accord.

And the day the mind is silent one hears the inner voice for the first time and one has found the guide, the true master.
The outer master helps you find the inner master.

This is your name: Swami Prem Dirk. Prem means love, dirk means full of justice.

Love is full of justice, and only love can be full of justice because love knows how to forgive. Love knows how to be compassionate. Love knows how to accept the limitations of human beings. Love knows that nobody is perfect. Love does not demand the impossible. It is the unloving people who demand the impossible. They demand perfection. They demand such things which cannot be fulfilled, and then they have an excuse to go on living a life without love.

The excuse is, "Where is the person whom I can love? Nobody seems to be worthy enough." This is just a strategy to avoid love: make demands which cannot be fulfilled by human beings.

True love knows how to accept the person with all his limitations, with all his imperfections, and out of that understanding justice is born.

Grow in love. The more you love, the more just you will be. And to be just is to be religious. But love is the secret, love is the alchemy that can transform your being into a blessing to yourself, to others, to existence itself.

This is your name: Swami Antar Dirk. Antar means inner. Dirk has two meanings; one is, full of justice; the other is, a king, a ruler.

You have to be a ruler of the inner world. We have a kingdom inside, the true kingdom. We all want to be kings but we go on searching in the wrong direction, we go on searching outside. And one can become a king, one can have all the wealth and all the power and the prestige; still, deep down one knows that one has missed. One is still poor, one is still empty. Nothing is yet fulfilled and life has slipped out of your hands in collecting rubbish.

Alexander dies as poor as any beggar. So the whole show is just a deception. The true kingdom is of the inner. A Buddha, a Zarathustra, a Lao Tzu, a Jesus -- these are true kings because they rule themselves. Ordinarily we are slaves, pretending to be rulers. Unless one conquers one's unconsciousness one remains a pretender, one remains a slave and goes on playing all kinds of games of pretension and deception, goes on proclaiming 'I am not what you think I am.' And he knows what he is and everybody else knows too, because everybody else is doing the same thing. All are beggars and all are hidden behind masks.

Be a true king. And the beauty of the inner kingdom is that there is no competition. You have your kingdom, I have my own, and they never collide, they never overlap. Each person has an inner world so vast, and there is no competition, no fight, no quarrel with anybody.

Sannyas is initiation into the inner. It is a turning point in life. Withdraw yourself more and more from the outside, from unnecessary occupations, and put your energy more and more into the inner search.

I am not saying to renounce the world because one has to do a few things

on the outside. One has to keep the body together, one has to earn a livelihood, one has to take care of many things. Whatsoever is necessary and needful has to be done, but the needful is very small. Our needs are not many -- our desires are impossible. Needs can be fulfilled, desires cannot be fulfilled. When a need goes mad it becomes desire.

Desire means that now you are caught in such a vicious circle that you will never be able to come out of it unless you really try hard to get out of its clutches. Needs are perfectly okay, they have to be fulfilled, but that takes a very little amount of your energy. In fact ninety per cent of your energy becomes available for the inner search, ten per cent is enough for the outer work. And ninety per cent of your energy is a vast amount of energy, it is enough. You can just ride on that wave and go inwards.

My work here is to help you to reduce your desires to the necessary needs and then the remaining energy will take you inwards. Then the process is very simple. If the energy is available you can simply float with it. The problem is that people waste their energy outside so much that when it comes to going in they don't have any energy, they fall asleep. Whenever they sit for meditation they fall asleep. No energy is available. They have wasted all their energy outside. Utterly tired, exhausted, they try meditation.

Meditation needs more energy than anything else in the world, remember it, and energy has to be saved. You have only a certain amount of energy. So be very careful, don't waste it, because it is through this saved energy that the inner kingdom can be conquered. There is no other way.

This is your name: Ma Anand Sylvia. Anand means bliss. Sylvia means the god of solitude, the solitude that prevails in deep woods and forests.

People are afraid of solitude, hence sylvia also means the sudden terror that catches one when one is absolutely alone in a forest.

Solitude in itself is tremendously beautiful, blissful, it is a benediction, but we don't know how to make contact with solitude, how to befriend it. All that we do know is absolutely wrong. What we know about solitude is not about solitude but about solitariness. And those two things are *as* different as two things can be.

Solitariness is a negative state. One feels lonely, lost empty, afraid of one's own emptiness. Solitude is positive. It is not loneliness, it is aloneness. It is overflowing energy.

William Blake says: Energy is delight. When you are really in solitude you are so full of energy, it is overflowing, you are overwhelmed by it. You are not really lonely, you are with yourself. In solitariness you are lonely. There is nobody you can be with and you don't know how to be with yourself. In solitude you know how to be with yourself, how to be totally centered in you own being. Great bliss arises out of that centering, out of that grounding.

Meditation is an approach towards your inner solitude. Somewhere deep down in you there is a point where everything else disappears, the whole world disappears. You are left absolutely alone. There is nobody, not even the thought of somebody, not even the image, no desire for the other. And you are so intrigues with that silent presence of yourself that you don't want to disturb

it. You are not frightened, you are rejoicing tremendously that you have found your inner space, that you have found a corner within your being where you can always move, where the world cannot reach you, where the worries of the world cannot reach you. You have found a point within yourself which is untouchable, unreachable. You are really for the first time an individual. For the first time you have privacy, because nobody can penetrate that aloneness.

Slowly slowly one has to move away from the body and the mind, from all kings of thoughts, desires, memories, imagination. And the farther away you go from the mind, the closer you come to yourself. A moment comes when the mind is thousands of miles away fro you, you cannot even hear its noise. It is as if it were no more. Then you are, and for the first time you are: tremendously you are, totally you are. It is a blissful state. There is no need to be in terror, there is no need to be afraid or scared.

The function of a master is to help you to understand this solitude. Not only to understand it but to love it, to rejoice in it.

This is your name: Swami Veet Harald. Veet means going beyond. Harald means warrior.

Sannyas is just the opposite of being a soldier. The soldier is interested in conquering the world and the sannyasin is interested in conquering himself. The warrior fights with others, the sannyasin has no fight with anybody in the world. He has dropped all conflict, all struggle. He does not think in terms of war. He is at pease with existence, he has surrendered to existence; hence there is no question of war. But in that very surrender he becomes a conqueror, because in that very surrender he becomes a vehicle of the whole. He is no more apart, he is no more separate. He is no more small. The dewdrop has slipped into the ocean.

Yes on the one hand the dewdrop has died. But on the other hand the dewdrop has become the ocean.

This is your new name: Swami Veet Nito. Veet means going beyond. Nito means morality.

Religion is going beyond the moral and the immoral. It is a transcendence of all duality. It is going beyond the good and the bad. In fact when you have gone beyond good and bad you are good. When you have gone beyond the moral and the immoral you are for the first time really moral.

These three words have to be understood. One is sinner. The sinner is one who lives an immoral life against the nature of the whole. That is sin -- going against the totality.

The other word is "saint". He lives a moral life, he tries hard to be with the whole, but his effort creates a tension. His very desire to be with the whole, never to go against it, makes him egoistic. He thinks himself holier-than-thou because he is following a moral life, a virtuous life, the religious life.

And the third word is "sage". The sage is one who is neither sinner nor a saint, A sage is one who has transcended all moral and immoral ideas, who is neither trying to go against nor trying to go with, who is not trying at all, who is so relaxed, so utterly relaxed. Out of that relaxation he is in harmony with

the whole. Out of that let-go he lives as part of the whole. He cannot live otherwise, he has no ego anymore. Ego can exist only when you are striving for something -- good or bad, it doesn't matter. Ego can exist only when you are making efforts to achieve something.

The sage is not trying to achieve anything at all. My sannyasins have to be sages, not saints. The saint is in a very low state, a little better than the sinner, but just a little better and not always. Sometimes it is even worse than being a sinner, it depends. Sometimes the sinner is humble because he knows he is a sinner; that makes him humble. And the saint is very egoistic. Of course his is a very pious ego, but the more pious the ego is, the more poisonous it is. It has happened many; times that sinners have come to god's door more easily than saints.

But my sannyasin has to remember that he has to transcend both. He has to become a sage.

A sage is one who is not striving for anything in particular, who has no goal, who is not trying to achieve enlightenment, moksha, nirvana, the kingdom of god. Those are all gos goals. They are very subtle but they are ego goals.

The sage is one who has dropped the whole idea of achievement, who has dropped the very achieving mind, who lives moment to moment, who is utterly ordinary. When he is hungry he eats, when he is thirsty he drinks, and when he is tires he sleeps; his life is very ordinary. But in that very ordinariness god is found. That very ordinariness is enlightenment.

This is your new name: Ma Veet Ahmo. Veet means going beyond. Ahmo means the ego.

That's the whole process of sannyas, going beyond the ego. Going beyond the idea 'I am'. While this idea persists god cannot be experienced. This is the barrier, the only barrier, there is no other barrier. The more you feet that you are, the more difficult it is to feel the presence of god, because that presence is very subtle and the ego is very gross. The ego is like a rock and the presence of god is like a fragrance. It is not even like a flower but like a fragrance. Now the rock cannot feet the fragrance, it is insensitive.

The ego has to be dissolved, and it can be dissolved because it is a false entity. We have created it. It is a created phenomenon, it does not exist in reality. We are not born with it, it is cultivated later on. Slowly slowly we teach the child to be an ego. In fact the day the child says "I am," he becomes part of our society. Before that he remains a little wild, before that he remains more natural, more spontaneous.

It happens somewhere near about the age of three to four. In girls it happens near about three, in boys, near about four. Boys are always lagging behind. Girls come to maturity a little sooner... in everything! About the ego also, they become aware of it first. Even small girls become very concerned about their image, their face -- they look in the mirror for hours -- their dress and things like that , which are all just arrangements for creating a beautiful ego.

It is because of those -- that we become egos near about three or four --

that we can only remember after that point. If you try to remember backward you will come to remember only up to that point when you become an ego. Before that there is blankness, a gap.

One can remember things that happened at the age of four or three. And that will be decisive, that will decide when the ego entered into your world, because when the ego enters it starts collecting memories. It is a great collector of junk. It make albums of all kinds of stupid things.

Before it comes into existence one lives moment to moment. Who cares to remember the past? So the child up to the third or fourth year remains spontaneous, wild, natural, outside society, on the fringe. It is a cultivated phenomenon, hence it can be dropped. If it were natural there would be no way to drop it. Because it is put together by society it can be easily dismantled. And that's what sannyas is all about, dismantling the ego.

The process is painful because you have to become too attached to it. But once you understand that the ego is the root cause of all your misery, you are ready to go through the surgery. It is better to be finished with it in one stroke rather than to go on being miserable for your whole life.

The more intelligent a person is, the more ready he is to drop the ego. Whatsoever the pain, he is ready to accept it. Once the ego is dropped all pain disappears. Life takes on a totally different color and form. Then you function without any idea of the I. You function as part of the whole -- like trees, like clouds, like stars. And certainly the same beauty and the same grandeur is yours. The same beauty of the trees and the clouds and the stars becomes your beauty. And the same silence and the same music and the same joy and the same celebration prevails in your being.

So that is going to be your work: kill the ego. That is the only price needed. We have to pay it, only then are we available to god, and god is available to us. And by god I mean the whole universe; not some person but the divine presence that permeates everything, the melody of all, the harmony of the whole.

Dance Till the Stars Come Down From the Rafters

Chapter #24
Chapter title: None

24 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001245
ShortTitle: RAFTER24
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Satyam Johannes. Satyam means the truth. Johannes means god's gift.

Truth is never an achievement, it is always a gift from the beyond. We cannot come to truth trough our own efforts, because whatsoever we do we will be doing out of all kinds limitations, imperfections, unconsciousness, we will be doing it out of our minds. And mind has no capacity to know the unknown. Mind can only mechanically repeat that which is already known. It is a mechanism. No machine can ever know truth.

The body is a machine and the mind is a machine, but something in you is beyond both body and mind. That is the capacity to be aware, when there is only awareness and nothing else, when you are not tethered to the bodymind complex at all, truth descends upon you. It comes like a bird descending on a tree.

That is the meaning of the beautiful story of when Jesus was baptized by John the Baptist in the river Jordan a white dove descended on Jesus from the above. That is not literally true, it is a metaphor. That white dove represents truth.

Remember that we have to be more receptive, more open, more sensitive. That's all that is needed on your part. When you are ripe, ready, truth always comes, inevitably, without fail. It always comes from the beyond, and the name of the beyond is god.

This is your name: Swami Dhyan Alastair. Dhyan means meditation. Alastair is a form of Alexander. It means helper of mankind.

The only help for you and for others too, comes from meditation, because it is meditation that gives you roots in the earth and wings in the sky. It is

meditation that creates that space in which your potential can become actual. It is meditation that functions like a soil for the seed to sprout. And you can be a blessing to others only if you have first been a blessing to yourself. You can help others only if you have helped yourself. If you are not rooted, centered, mature enough, even if you want to do good to others you are bound to do harm.

That's what all do-gooders do: they are all mischievous people. More mischief has been perpetuated by the so-called servants of humanity than by anybody else. And the reason is not that their intention is bad -- I never doubt their intention, their intention is sincere -- but they are not in that kind of space themselves. What they want to bring to others they themselves don't have. They want to share love but love is not there in their hearts. They want to be compassionate but compassion comes only after meditation, it is a shadow of meditation. They want to serve people, but service is possible only when the ego has disappeared. Otherwise in the name of service you will be simply going on an ego trip, a very subtle ego trip.

Hence my effort here is not to make you servants of humanity, helpers of humanity... Not that I am against serving people and helping people, but because first you need to be helped. And once you are settled in your being and the chaos has disappeared, once you have become really grown up, you will serve. There is no need to say anything about it, it has not even to be mentioned. It is a by-product.

If you grow trees and they bloom they are bound to release fragrance. You need not go and tell the flowers 'Please, now release your fragrance'. And if they are plastic flowers you can go on telling them but they can't do it.

Meditation has to become the center of your life, and then on the circumference, ten thousand things become possible. Ten thousand things is a Chinese metaphor; it means millions of things become possible. In fact everything becomes possible. Even the impossible is no more impossible. Meditation is the greatest miracle there is. Devote all your energies to meditation.

This is your name: Ma Antar Laura. Antar means inner. Laura means victory.

The real victory is always inner. It is victory over yourself. The unreal victory is over others and it is ugly. To conquer somebody else is to destroy, is to reduce him to a thing, because by conquering you become the possessor and he becomes the possessed. The very effort to conquer somebody else is basically inhuman. But there is a desire to be victorious. It needs the right direction.

Desire in itself is not wrong, but if it moves outwards it will bring misery to others and misery to you too, because whenever you are trying to conquer others they are bound to react; sooner or later they will take revenge, and with a vengeance. It brings violence to life, it brings conflict. And to live in violence and conflict is to live in misery.

The desire to be victorious has to be directed inwards. And there there are real enemies to be conquered: anger, greed, jealousy, and so on, so forth. These are the real enemies. They can all be reduced to a single enemy, that is

unconsciousness. They all grow out of it.

The unconscious has to be conquered, the unconscious has to be made conscious. That is victory, true victory. And when you are full of consciousness, when not even a small pocket of unconsciousness remains in you, when not even in nooks and corners is any darkness left behind, then life is known for the first time with all its beauty, with all its splendor. And to know that is to know god.

God is nothing but life in its true colors, life in its true music, life in its true celebration.

This is your name: Ma Anne Marie. Anne means prayer. Marie means fragrance.

Prayer is a flower, the ultimate flowering of consciousness. There is nothing higher than that, it is love at its crescendo. And naturally great fragrance is released.

A man of prayer is a man of great love. He is in total love with existence. His whole life is a love affair. Each moment is a joy because each moment brings new surprises, each moment brings great gifts. No moment is ever empty.

It is because of our blindness that we cannot see the beauty. It is because of our deafness that we cannot hear the music, otherwise the music is all around, the beauty is surrounding you. But you have to rise to a higher level to experience it.

These are the three planes that human energy can give rise to take. The first is sex, the second is love, the third is prayer. It is the same energy moving higher, becoming less and less gross, becoming more and more subtle.

Sex is energy moving downwards. It functions under the law of gravitation. The earth pulls it down. It is earthy, it is physiological, biological, chemical. Science can study it. It is available to scientific methodology. It is material.

Love is higher. It is exactly in the middle of sex and prayer. a little bit of it is available, just a little bit penetrates times. A part of it is available to all human beings, but the other part is available only to those who start moving into the inner search, only to the religious people.

The first part that is available to ordinary human beings is unconscious. The second part is conscious. When love becomes conscious then you experience for the first time something that is beyond gravitation, that does not go downwards but goes upwards.

And the third is prayer.

Sex goes downwards, love goes upwards, prayer goes nowhere. It is a state of being. Sex is movement, so is love; they move is polar opposite directions. But prayer is a still point, there is no movement, no journey, no pilgrimage. You simply are.

In that profound silence and stillness when you simply are, you become aware of god. The whole existence becomes full of godliness. And it is not only that *you* experience godliness. People who will come close to you, people who are open to you, will also feel something strange, mysterious, miraculous.

They will have a whiff of the unknown. In some moments they may become aware of a certain aura around you. That is the fragrance of prayer.

We have depicted it as a white aura around Buddhas, Krishnas, Christs, just to give an indication that something mysterious surrounds these people. Of course not everybody becomes aware if it. The people who crucified Jesus were not aware of it, otherwise they would not have been able to kill him. They were blind, utterly blind.

One needs a certain sensitivity. The higher the phenomenon, the more sensitivity is needed. And prayer is the highest phenomenon, nothing is higher than that. Everything is lover than that.

So a few people who are open, available, who can look upwards towards the sky full of stars, who can see the beauty of the sunset, who can see the beauty of a sunrise, these are the people who will be able to feel. It is a feeling. You cannot grasp it, you cannot cling to it. It is not matter, not measurable, it is not visible. But it is a feeling. The heart starts dancing. That is the fragrance.

Anne Marie is a beautiful name... But you have to change it, you have to give it to Laura. Right?

This is your new name: Swami Anutoshen. Anutoshen means contentment.

Mind lives in discontentment. That is its food. To be discontented is its nourishment. If you become contented mind dies out of starvation... and the mind has to die, only then you can know who you are. So learn the ways of being contented.

Whatsoever is, feel grateful for it. Don't ask for more and you will be cutting the very roots of the mind. Mind lives in the more. If you have money it says, "Have more." If you have knowledge it says, "Have more." Whatsoever you have -- it doesn't matter what it is -- mind says "More", and it goes on saying "More, more..." When you have attained that, again it is there asking for more. That more is unquenchable.

Seeing the absurdity of it, one drops it. One no more runs after the horizon because one knows there is no horizon. It only appears. It looks so close by, just ten, fifteen miles away. If you run you can reach within two hours, but by the time you reach there, it is not there; it is again fifteen miles ahead. It is always fifteen miles ahead. There is no way to bridge the gap.

The more is the horizon and mind is always asking for it; hence mind lives in misery. Mind is hell. And the best way to cut its roots is: to drop asking for more. Rather start enjoying that which is available. Rather than being miserable because you don't have more, be blissful for whatsoever you have and enjoy it, relish it, rejoice in it. And you will be surprised that immediately you are the richest person in the world, immediately you are no more a beggar.

And once the more disappears, the mind disappears. Mind is equivalent to more and more and more. Let the mind die so that you can be reborn.

This is your new name: Swami Anugiten. Anugiten means a little song, a small song -- and that's all that is required to a sannyasin: a little singing, a little dance, a little of the art and knack of rejoicing in life.

Life consists of small things, but if one knows the art of transforming them then small things start becoming extraordinary.

Sannyas is a magic touch. It transforms dust into gold, dust into divine. And the art is simple, it is not complicated. The fundamental is to cut yourself from the past. It hangs around your neck like a heavy weight. There are many rocks and you are carrying them, it is such a burden. Drop them and immediately you feel a great relief. You would like to sing and dance for the sheer joy of being relieved of all that burden.

The second part of the secret is, don't imagine the future, don't project in the future, because that also creates a burden. Once you expect something you arr creating difficulties for yourself. It is never going to happen the way you expect it for the simple reason that you are a small part of such a vast universe and the universe cannot follow your whims. It goes its own way, unconcerned about what you expect, that you want. It is absolutely neutral about your wants and desired. It *cares* for you but it does not care for your desires, no, not at all, because if it starts caring about everybody's desires the whole universe will be in a chaos. It will never be at rest again. There will be no cosmos. All harmony will disappear.

So it cares for you, but is does not care for all kinds of insane desires and expectations and plans. So whenever you desire you are creating a situation in which you will feel frustrated. Expect, and you are bound to feel frustrated. Cut yourself off from the past and the future and live in the present, and your life becomes a song and a dance. Then just eating, drinking, taking a bath, going for a morning walk... and all is suddenly golden, and so many flowers shower on you for no reason at all. You can't contain it -- so much bliss arrives. You become overflooded, you have to share it.

That's what a song is -- sharing your bliss, expressing your bliss, inviting others to partake of your bliss.

This is your new name: Swami Anutosho. Anutosho means absolutely satisfied, utterly satisfied, no desire for anything else, a state of non-desire.

Desire means that you are not satisfied with the way things are. You would like things according to you.... Satisfaction means that you are surrendered to existence so whatsoever it gives, you are grateful. If it gives nothing you are grateful that it gives nothing.

A Sufi mystic used to thank god every day. After his prayers he would almost shout with joy 'God, how much you give me, how much you take care of me, how much you love me! How can I ever repay?' And he would cry tears of joy.

His disciples were a little worried because they could not see why he was thanking god so much. But they could not say anything, in the East the master has to be respected, obeyed. But deep down in their minds the question was always there, and a situation arose in which they felt that now it was absolutely right to ask. They were travelling, going to Kaaba for the holy pilgrimage, and for three days they could not get any food, and no village was ready to give them shelter because the master was a known revolutionary and the people ware very orthodox.

So for three nights they has to sleep in the desert, and the desert was very cold. Without food, without water, they were utterly tired. And the third day again, after his prayer the mystic started crying with joy and said 'God, how much you do for me! How can I ever repay it? How much care you take? How can you remember me? You have to take care of such a vast universe -- still you remember me.'

The disciples gathered together and they said 'Enough is enough. Now what are you thanking him for? For three days we have no food, no water, no shelter. We are dying from the cold nights... and you are thinking god and crying tears of joy. For what?'

The master said 'It is good that you have asked. I always know that you carried this question within you but you were not courageous enough to ask. Now I can answer it. I am thanking him for keeping me for three days without food, without water, without shelter, because this is what I needed. He always gives that which is needed. It is not a question of my expectations being fulfilled, it is *his* will that has to be fulfilled and whatsoever he wills is right. We may understand it, we may not. But this was my need and he has fulfilled it and I am grateful.'

This is what I mean by *true* contentment. And if one can be in such a space, nothing else is needed. Meditation arrives on its own, because mind dies. You need not do anything to destroy it, it disappears of its own accord.

Mind is like darkness and contentment is like light. Bring contentment in and the darkness disappears. And then you can see. For the first time you can see and for the first time you can hear and for the first time you can feel. Because mind is hindering everything, it does not allow you to see, it does not allow you to hear. It is standing between you and existence. Once it is not there you are available to god and god is available to you. That is liberation, nirvana, enlightenment.

This is your name: Swami Anugito. It means a song.

My approach towards life is of total affirmation. I don't teach renunciation, I teach rejoicing. I want you to love life with you total heart. When you are in life with a total heart thousands of songs will arise out of you. Each moment brings a song. Slowly slowly your whole life becomes just an instrument of music. And once you have known that great music is possible through you, you have come to recognize your potential. Then there is no end to it. You can go on playing new songs, new music. You can go on creating.

That creativity is sannyas. Creating music out of your heart is sannyas. Becoming a song is sannyas.

This is your new name: Ma Vipassana. Vipassana is one of the most significant methods of meditation.

Buddha became enlightened through it and many more people have become enlightened through it than through any other method. It is tremendously beautiful and yet very simple. Even a child can do it.

The method consists of watching your breath. Whenever you have time, when you have nothing to do, just sit silently, seeing the breath coming in.

Follow it. It goes to the very depth. Then there is a pause, for a moment there is no movement, the breath stops there. Watch that pause. That is very important because that is the door into your being. Then the breath starts coming out. Watch it again. It goes out completely, then again there is a pause, for a moment breathing stops. That too is a door.

One is the door into the inner reality, the other is the door into the outer reality. If you enter from the inner door you enter from the self into god. If you enter from the outer door you enter through god into the self. They are two aspects of the same coin.

But remember, the breathing is not to be changed, it has to be natural as it is always. You are not to make any effort to make it longer, deeper. There should be no change at all, leave it as it is. The only thing that has to be introduced is a witness, a watcher.

So you name is going to be your method of liberation. First do it sitting and then slowly slowly you will manage to do it walking, then finally you will manage to do it while doing other kinds of things: cooking, taking your bath, cleaning the floor. Only one thing has to be remembered: never to it in the night -- only between sunrise and sunset.

If you do it in the night you will not be able to sleep, because it creats such wakefulness. So only between sunrise and sunset... And if you feel that your sleep is being disturbed, then reduce the time. Then do it not even between sunset and sunrise, but for two hours after sunrise or for two hours before sunset, just between that time. You have to find out... because it differs from person to person.

There are a few people who can enjoy it even in the night, but it is very rare.

This is your name: Swami Prem Dhyano. Prem means love. Dhyano means meditation.

Love is a path unto itself, and so is meditation. One can follow either love or meditation; both lead to the same goal. But there are a few people who can follow both, and of course their journey is far richer. And that is going to be the work for you: love as deeply as possible and meditate as deeply as possible and go on moving between the two. Remain fluid, flexible.

The lover finds it difficult to meditate because he needs the other and meditation means to be alone. The meditator finds it difficult to love because he becomes accustomed to being alone and the freedom of being alone. The very presence of the other seems to be a transgression, an interference, a disturbance.

So ordinarily it is simple to follow one, but if you can manage both then your life will have more richness. The meditator knows only the beauty of aloneness. He knows nothing of the beauty of togetherness. The lover knows the beauty of togetherness but is unaware of the beauty of being alone. And there is no necessity that one should miss the beauty of the other, just one has to be a little more intelligent to follow both, because things become complicated. You are handling a more complicated process.

So when you are with somebody -- with a friend, with a beloved, with the

trees, with the clouds, with the moon -- dissolve yourself totally into it; forget yourself, as if you are not, be drunk. And when you close your eyes, forget the clouds, the woman, the friend, the stars, as if the world has disappeared. You are alone and there exists nothing else; all else is illusory. Go on moving between these two with a natural ease, and you will be surprised that then they enhance each other. When you have been together with somebody and you go into aloneness, your aloneness has more depth. When you have been alone and you move with somebody, your love has more energy to share. It has more intensity. It is more warm.

I am giving you a difficult task... but try! And if you fail, if you find it very difficult, then you can always choose one. But my feeling is that you will be able to manage both together.

Dance Till the Stars Come Down From the Rafters

Chapter #25
Chapter title: None

25 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001255
ShortTitle: RAFTER25
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Deva Douglas. Deva means divine. Douglas means dark water.

For centuries gos has ben thought of as light. That is because of our fear of darkness. Not that god is only light, god is as much light as he is darkness. God has to be both, otherwise darkness would not exist at all. God has to be the lowest and the highest, matter and mind. God has to be the whole, and the whole contains the polar opposite. God cannot be only light. It is because of our fear of darkness that we have never thought of god as dark, it has nothing to do with god. And to approach god through fear is not the right approach. God should be approached fearlessly, in deep love but not out of fear.

If you look with fear you will project your fear, you will see things which are not there and you will not see things which are there. When you are not afraid you look with absolute clarity. Fear is like smoke surrounding you, like clouds, and god can be seen only with clarity, absolute clarity, unconditional clarity, clarity and nothing else. Then god is both, he is as much light as dark. Then he is both summer and winter, life and death. Then the duality disappears and a tremendous oneness arises in your vision. That oneness brings bliss. That oneness brings freedom.

We are bound by the dual and we can be freed only by the one. As Plotinus says: the search for god is a flight of the alone to the alone.

Hence Douglas is a beautiful name -- dark water. I am simply adding a new depth it it. I am calling it divine dark water. Start looking at darkness as divine. start looking at everything as divine, because all *is* divine whether we

know it or not, whether we recognize it or not. Our recognition is irrelevant, existence is divine. If we recognize it we rejoice; if we don't recognize it we suffer unnecessarily.

This is your name: Swami Deva Henner. Deva means divine. Henner means home.

Man has to be a host to god. Man has to be a womb, a home, receptivity. That is the most fundamental thing to be understood about god. A woman simply means man with a womb. That is exactly the meaning of the word woman: womb-man.

One cannot conquer god, one can only be conquered. One cannot be aggressive towards truth, the very aggressiveness will be the barrier. One can only be vulnerable, available, open. One has to become a host. The moment one is really a host god appears as a guest.

Become a home of god! Unless that happens life has been meaningless.

Sannyas is just the art of making you, preparing you to be a home for god, as a residence for the truth, for the ultimate, as a receptacle for that which is. Of course ultimately the guest and the host become one. It is only in the beginning that you are a host and god is the guest. The moment he enters into the host both disappear into one unity. Then the guest is not found, the host is not found; something new arises out of this meeting. That is resurrection. That is the birth of the unknown and the unknowable in you. And one knows life at its ultimate peak, in its absolute joyousness, as a blessing, as a benediction, only then when the host and the guest become one.

This is your name: Ma Anand Sandy. Anand means bliss, sandy means a helper of mankind -- a blissful helper of mankind.

One can become a helper for two reasons: either out of misery or out of bliss. One can be a servant to humanity out of misery,. One can become interested in others' misery just on avoid one's misery. Just to remain occupied with others' problems, so that one need not look at one's own problems. One can become too involved with others' problems, for the simple reason that their problems are so big, so great, so complicated, that in comparison your problems look very tine, small, meaningless.

Out of one hundred, ninety-nice so-called public servants are public servants only because of misery. They are miserable people and they have not the guts to encounter their misery, they are not courageous enough to face it so the best way is to become involved in others' misery. It gives you consolation, you are not the only one who is miserable. Millions are miserable, more miserable than you are. What is your misery compared to their misery? That is a great consolation.

But a person who becomes a helper or a servant out of misery is never really a helper, he harms people. Because you can give to people only that which you have got in the first place. If you are miserable you will carry infections of misery with you, you will vibrate misery, you will pulsate misery, you will create misery in people in such subtle ways that you may not even become aware of what you are doing.

That's what the so-called missionaries of all the religions have been doing down the ages. They go to help people but they simply make them feel more guilty. They create misery for others. In the name of service they destroy people's integrity, their confidence, their self-respect. In the name of service they create such guilt in them that they lose all confidence in themselves. They become self-condemnors. They start feeling that they are sinners and that they are doomed... their sins are so much that they are bound to go to hell. Their lives become burdened. And this is because of the people who wanted to help them.

All the so-called religious people have been harming and poisoning people for the simple reason that their own misery is the root cause of their so-called service, help, mission.

In my approach only a blissful person can be a helper of mankind, because a blissful person can share his bliss and a blissful person can accept people with all their limitations. He understands, he is capable of understanding. And he is so blissful that he cannot call people sinners, he cannot see any sin anywhere. He sees only gods and goddesses everywhere. It is impossible for him to believe that there is a hell. If there is a god there cannot be a hell. If there is hell then there can be no god, because god means compassion. If god cannot forgive small sins... who will be able to forgive if even god is incapable of forgiving?

And what are people's sins? Somebody is smoking cigarettes... and that is sin. It may be a little stupid, silly, taking the smoke in and out, but it is a kind of pranayama, a stupid kind of pranayama. You could have taken fresh air in and out and it would have been far more hygienicly and healthy medically too. It may be a little suicidal but it is not sin.

But people have been condemned for small things. There are religions that condemn tea as a sin. Drinking tea means that you are bound for hell. If that is true then I am bound for hell! (laughter) I must drink more tea than anybody else in the whole world.

Everything becomes a condemnation. Because of their misery the person wants to condemn, he wants to create more problems for you. That is his way of distracting his own mind, he directs it towards others' problems. And these well-wishers, these do-gooders have destroyed the whole dignity and beauty of human beings. They have been a calamity. Real service arises out of bliss.

So I don't talk about service, I don't talk about helping others -- in that way I teach you selfishness. I teach you to be blissful because I know, and I know absolutely, that if you are blissful you are bound to share it. Nobody can contain it. If you are blissful you are bound to serve people. And when service comes out of bliss it has a fragrance of its own, a beauty, a grace. It is something divine. Its very touch is healing. It transforms dust into gold.
So first become a blissful person and then you can be Sandy!

This is your name: Ma Prem Maria. Prem means love. Maria means fragrance.

Love can exist on many planes. It is like a ladder with many rungs which run from the lowest to the highest, from the earthly to the heavenly. The lowest kind of love expresses itself as sex. It is gross, it is physical, biological,

chemical, hormonal. But there is a grain of love in it. Ninety-nine per cent of it is something else, but one per cent of love exists in it. And that one per cent can take you higher. That one per cent can become the small thread that joins you to the higher planes of love. That's why I am not against sex, because it contains a bridge -- a very small bridge and available only to very alert people. Otherwise ninety-nine per cent of it is just mud, only one per cent is lotus.

To find that one per cent one has to be very meditative, very alert. Sex has to become a meditation, only then can you find out where that one per cent is. That's the whole art of Tantra, making sex a meditation. Then slowly slowly you start stumbling upon those few moments which are not sexual at all but which happen through sex, those few moments when you take off. Of course the ground is sex, but you take off from the ground. For a few moments you are not on the earth.

Those moments when you dissolve, when the other disappears, when there are not two bodies but one, not two minds but one, not even two souls but one, are really the orgasmic moments. For a moment the ego has evaporated, time has stopped and you are in contact with eternity. But the moment is so small that unless you are very meditative you are bound to miss it. You may come to realize it later or when it is no more, but then it is pointless, it is only a memory.

People go on doing that. They imagine that moment, hence the hankering for sex. They continuously imagine that moment, that it is going to happen, some day, somewhere, with someone. They fantasize, it is in the future. For they remember it: it happened somewhere, some time, with someone -- but it is past. Both are non-existential. The past is no more, the future is not yet.

Meditation means catching the orgasmic reality of sex in the present, not somewhere else but now and here. When you are deeply involved in sex you have to be very very alert so that you don't miss the orgasmic moment and you can see through it. It becomes transparent, it brings the world of the beyond to you.

For the first time you become aware that sex contains something which is non-sexual. In fact that's the *real* center of the whole sexuality. To miss it is to miss all. Just as the body contains the soul and matter contains the spirit, sex contains something which is not sex -- that is love. And once you have become aware of it you can start growing more and more towards it, you can start changing more and more energy towards it. You will know the knack of it. Just by becoming aware of what it is, you will know how to create more and more energy, moving in that direction you will know how to create that space more and more.

Soon one can create it without any sex at all, without any need of the other. That is the day of great celebration in life, when you can be orgasmic without any need, without any dependence on the other. Then love becomes a pure fragrance. Then it is not even a flower but an invisible fragrance. That fragrance is the goal, the goal of life, and unless one attains it one remains unfulfilled. Unless one attains it one remains just a seed which does contain the fragrance, but first it has to become a tree and then it has to bloom and only then can the fragrance be released. You cannot find it by cutting the seed.

You will simply destroy the seed and you will not find anything, no fragrance, It is there, but unmanifest. Sex contains love in an unmanifest form. It has to be manifested, and the more manifest it becomes less and less does sex remain in your life. A moment comes when your life is pure love. Then even if you are in a sexual relationship it is not sexual. It may appear to others as a sexual relationship but it is not.

This has to be your meditation: you have to attain to that fragrance called love, called god. God is another name for love.

Love is liberation. To live without love is to live in a bondage -- the bondage of the body, the bondage of the physical, the bondage of the gross. The seed is in a bondage; the fragrance is free, the fragrance is freedom.

This is your name: Ma Prem Ingrid. Prem means love. Ingrid means inner beauty.

A man without love remains ugly, inwardly ugly. He may have a beautiful body but that is only superficial. He will lack all inner poetry. He will not have any inner light which can radiate from his being and can reach to other people. He Will be like a corpse, a body without a soul.

It is love that releases your inner beauty. And when a person is inwardly beautiful, even if his body is not beautiful, he will be experienced as beautiful because he will pulsate with a certain kind of energy.

So love as much as you can. For love's sake love -- for no other motive. The moment a motive enters love disappears. Love can only be unmotivated. When you start desiring something out of it you destroy it. Never desire anything out of love. Give as much as you can with no idea of getting anything back. Not that you will not get anything back, you may get a thousandfold, but that should not be your motive. That is besides... that is just a by-product.

And love not only man, don't make any barriers for your love. Love trees, rocks, animals, birds, clouds, stars. It does not matter *what* you love, what matters is that you love. So if you start living all that is available a revolution is bound to happen in your heart. Your heart will have a different beat, you will have a different kind of soul. You will start feeling fresh, young like a child again -- innocent, pure. And that's what sannyas is all about: releasing your capacity for love so that you can be beautiful.

This is your name: Ma Prem Claudia. Prem means love. Claudia means of humble heart.

Love is possible only in a humble heart. Love and ego cannot exist together. They are like light and darkness. If you bring light into the room the darkness disappears. Exactly the same happens with love. Bring love in and the ego disappears; or, drop the ego and suddenly love rushes into your being from all directions.

And be humble heart, remember, I don't means something cultivated. One should not try to be humble. If you try to be humble you will never be humble because the very effort brings its own ego: 'I am humble, I am the humblest.' But the I is hidden in it, the I is hidden in such a subtle way -- it has used

humbleness as a facade.

Gurdjieff used to say to many people: You have a very beautiful facade. Humbleness is a beautiful facade, religiousness is a very beautiful facade. But these are all garments used by the ego, deceptions.

When I use the word 'humble' I don't mean something cultivated, practiced. If you understand the functioning of the ego and the ugliness of it and the misery of it..in that very understanding ego disappears. And what is left behind is an uncultivated humbleness, raw, unpracticed humbleness, natural, spontaneous. That is true humbleness. It is so natural that you cannot claim any credit for it. You cannot even say 'I am humble.' If you can say that, it is not true humbleness.

The humble person knows nothing of humbleness. He knows nothing of pride, he knows nothing of humbleness either. He is simply what he is, he is authentically natural. In that authenticity, in that naturalness love blooms, love grows. That is the right soil and the right climate for love to happen. And love is our target.

A sannyasin has to become like an arrow moving towards the target of love.

(To Hans Werner)

This is your new name: Swami Pavitro. Pavitro means the pure one. But purity has no moral connotation. Purity to me means innocence.

A moral person is never pure. His purity is calculated, it is cunning, it is clever. His purity is motivated, he is trying to achieve something through it, it is businesslike. He wants heavenly pleasures, paradise and all that nonsense, through his purity. He is simply doing business. He is trying hard to be pure as the price one has to pay for heavenly pleasures. But his target is far away, beyond death. He is not satisfied with the pleasures available on the earth -- his greed is too much. And how can a greedy man be pure? His greed is so much that life seems to be not worth striving for. He wants something more permanent, more eternal, something that cannot be taken away from him. He is greedy, totally greedy.

My concept of purity is not that of a moral, religious man. My concept of purity is that of a small child who knows nothing, who lives out of a state of not-knowing. To live from that point is to live through wonder. It is to live through awe.

And when one has eyes full of wonder and awe one meets god everywhere. Then even mundane things are transformed into the sacred, then ordinary life becomes absolutely extraordinary. Then small joys of life are more than any paradise can promise. Then there is no need to hanker for any paradise. The innocent person lives in paradise wherever he lives. Wherever he is there is paradise.

(To Wil)

This is your new name: Ma Agamya. Agamya means incomprehensible.

Truth is incomprehensible. It can be felt through the heart but is cannot be known through the head. It is incomprehensible through logical processes, through thinking, though contemplation, but it is available to love.

Truth is a mystery and there is no way to de-mystify it. Agamya means the mysterious, the incomprehensible. It is incomprehensible but it is there, it surrounds you. This whole life is a mystery. It is just that we have become so dead, so insensitive that we don't feel it.

My work here is to help you to become more sensitive, more alive, so that you can start feeling, seeing, listening. If you can listen deeply than the whole existence is full of music, if you can see deeply then the whole existence has such tremendous colors. If you can feel deeply then each rock has a god hidden in it. But all that will not make you knowledgeable; it will make you wise, certainly, but not knowledgeable. You cannot say 'I know god.' You can only say "I feel.' Those who say that they know are simply egoistic. The real mystics have said 'We feel.'

Feeling cannot be proved, there is no way to argue for it hence the Buddhas only show the way. They say 'This is how I have come to feel, you can also try.' Perhaps one day you may also feel it. But it remains a perhaps, it cannot be a logical certainty.

One of the greatest Buddhas of the world, Mahavira, used to start every sentence with the word 'perhaps'". He would never make any statement without that word for the simple reason that it is so mysterious that nobody can say anything for certain. Certainly destroys its beauty and mystery, certainty makes it more mundane.

Science is certain, religion can only say perhaps. But the religious perhaps is far more valuable than all the certainly of science.

Science de-mystifies existence. That's why the more that science has grown and people have become educated through a scientific outlook, their lives have become very ordinary. There seems to be no surprise. They seem to know all, nothing surprises them. And man is dead is nothing surprises him. A man is alive only in proportion to how much surprise he is capable of feeling. That decides his being alive, his aliveness.

So become alive again, become available again. Open all the doors and all the windows so that the wind and the rain and the sun can come and visit you. God comes in these ways. His ways are very subtle.

Dance Till the Stars Come Down From the Rafters

Chapter #26
Chapter title: None

26 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001265
ShortTitle: RAFTER26
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Your name has beautiful meanings. It has two meanings: one from Teutonic and the other from old French. The first meaning is wise, the second meaning is kingly.

A wise man is naturally kingly. He may be a beggar, but he is still a king. His kingdom is of the within. He has inexhaustible treasures. He has overcome his unconsciousness. That's what wisdom is. Wisdom is not knowledge; it is conquering the unconscious, making your whole being conscious, full of light. Not even islands of darkness are left in it. When your being is full of light whether you have anything or not does not matter, you are kingly.

So this will remain your name: Swami Raymond.

This is your name: Ma Angela. Angela means a bringer of truth and also a messenger of god. Both meanings are synonymous.

To be a messenger of god can only mean bringer of truth because truth is his message. In fact, truth is god and the moment you start living a true life, authentic, you become a messenger. Not in the ordinary sense of carrying a message, but in a very extraordinary sense of being a message. Because the carrier of a message may know nothing of it. He may be just a postman. He may not even be able to read the letter that he is carrying. He may be completely unaware of it. Even doves can do that -- they can carry letters. Machines can do it perfectly well -- they carry messages, but they are not messengers.

A messenger is one who has become the message. His whole being radiates the truth, the beauty, the joy, the celebration that god is. Everybody can become a messenger. It is not something that one is born with, it is something that has to be grown. Everybody brings the seed -- very few people

grow it, very few people bring it to flowering. Those who bring it to flowering we call prophets, messengers, Buddhas, Christs, but in fact every person is born with the potential, but only with the potential. You have to make every possible effort to transform it into an actuality.

By becoming a sannyasin one commits oneself to this particular work of transforming one's potential into the actual. The day your total potential is translated as actual, is the day of fulfillment -- the day one is freed, liberated. That is the goal of sannyas, that has been the goal of all the religions of the world.

This is your name: Swami Antar Herbert. Antar means inner. Herbert means warrior.

Man can either be a warrior on the outside or a warrior within. The warrior on the outside remains political. His whole effort is ultimately futile. Whatsoever he gains will be lost in death, and whatsoever he gains he gains at great cost because the same energy could have turned inwards. The same energy would have become an inner conquest, an inner glory. The same energy would have created a mastery within your being. It would have been possible for a Christ or a Buddha to be born in you but you waste the energy in accumulating unnecessary things: money, power, prestige -- that is all junk. But mind has the tendency to collect junk because mind is basically extrovert. It knows no way to go in.

When you start going in, mind is left behind. It can't go inside with you, it can only go with you outside. It has only one possibility, it is one-dimensional. Mind makes a person a warrior in the political sense. Meditation makes him a warrior in the religious sense.

So become an inner warrior. Much has to be conquered there. There is much darkness which has to be dispelled, much unconsciousness which has to be transformed, much raw energy which has to be purified.

It is a great task, the greatest that life gives you to fulfil. The great challenge is to become a fully grown up person, to come to the crescendo of your potentiality, to reach the highest peak, the Everest of your consciousness. Then one really starts living for the first time. Before that it is all dreaming, not real life. Before that we are in the womb, not yet really born.

Jesus says: Unless a man is born again he will not enter into the kingdom of god. He means this birth, the birth of consciousness in you.

This is your name: Ma Veet Hedwig. Veet means surpassing, transcending, going beyond. Hedwig means taking refuge in war.

That's the natural animal tendency in man, to take refuge in war. Man hankers for any excuse to fight, to quarrel, to destroy. If he cannot find a real excuse he invents an excuse, but he cannot live without war. In three thousand years, five thousand wars have been fought. And what is the achievement? What have they achieved through all this nonsense, violence, bloodshed? Either humanity is insane or very suicidal.

The whole past is murderous, and the reason is that we go on listening to the mind. Mind has come to learn a few things, they are of animal heritage.

Man has grown out of animals.

Charles Darwin is true in a certain sense. Man is part of evolution. Maybe he is the highest animal but still he is an animal. And over millions of yours the mind has become conditioned to function in a particular way. It knows only how to fight, it knows only the way of violence. Unless a man learns how to go beyond it he never becomes truly human, he remains animal. This is the quantum leap, when you stop taking refuge in war and you take refuge in a Buddha, you take refuge in a Christ, you take refuge in the awakened one. Then you are moving beyond the animal in you and for the first time you are reaching for the human. The human has tremendous beauty, and the human is the beginning of the divine. But the first thing, the first step is to get rid of the animal heritage.

The Buddhists have what they call three refuges. The first refuge they call refuge in the Buddha, in the awakened one. That is becoming a disciple, surrendering to a master. And the second refuge they call taking refuge in the commune, taking refuge in the family of the master -- not only surrendering to the master but surrendering to the commune that is happening around the master. And the third they call taking refuge in Dhamma, in the ultimate law of life....

A Buddha is a Buddha because he has become one with the ultimate law of life. His commune is a commune of a Buddha because the people who have gathered around him are tying to reach to the ultimate law of life. So the ultimate refuge, the final refuge is in Dhamma, in the universal law. These are the three refuges. Not refuge in war, but refuge in peace, refuge in love, refuge in bliss, refuge in god.

This is your new name: Ma Svarajya. Svarajya means independence, freedom.

Freedom is one of the most significant qualities. In fact, it is out of freedom that all that is great blooms. You can love only if you are free. You can seek truth only if you are free. You can be joyous only if you are free. Hence freedom has to become the very foundation of sannyas.

I don't want you to belong to the church, to a creed, to a nation, to a race. Those are all ugly things. One should be free of all that nonsense. One should be simply human. There is no need to be a Christian, or Hindu or Mohammedan, and no need to be Indian, an American or a German. One should be free of all these bondages. These are prisons which keep your spirit encaged. Break out!

And it is all up to you. If you cooperate with all these things you are co-operating with your slavery. Stop co-operating. Nobody else is keeping you in bondage. It is your own unawareness. So become aware of how you co-operate with your slavery, and that very awareness is enough to get rid of all slavery.

Freedom is your nature. It is not to be achieved. When all slavery disappears one is free, when the slavery is no more present freedom starts welling up within your being. And out of freedom life starts taking on tremendous beauty. Then everything is possible -- love, truth, god.

This is your new name: Swami Veet Asmitam. Veet means going beyond. Asmitam means the ego.

The ego is the only barrier between you and god, between you and love, between you and truth, between you and freedom. There is no other barrier. A single barrier prevents you from all that is great in life. And it is good that there is only one barrier. It can be very easily destroyed because it is not a reality but only our own creation. Because we believe in it, it is there, the moment you withdraw your belief it disappears. Your belief gives life to it, your withdrawal of belief becomes its death....

Being a sannyasin means that now you will not be supporting the ego, slowly slowly you will withdraw. As you become aware you will go on withdrawing yourself from all ego projects, ego trips, ego gems, ego numbers. The day that you are completely free of the ego you are available to god and god is available to you. The moment the ego disappears you become deathless, you become immortal, you become part of eternity. The moment the ego disappears there is no cause for any misery left, you are blissful. Or to be more exact, you are bliss. You are not there, only bliss is there.

This is your new name: Ma Veet Atito. Veet means going beyond. Atito means the past.

One has to be constantly alert, otherwise the unconscious habit is to go on collecting the past. It is dead, but we go on collecting it. We become too attached to memories, we live in a kind of nostalgia. We live in the past. The past is no more, yet we go on living in the past. It is just a fantasy world, and because of it you cannot live in the herenow and the herenow is the only reality there is.

And the person who lives in the past also lives in the future. The future is a by-product of the past.

The future simply means that you would like to repeat a few things of the past which you liked, loved; that is your future. And you would like not to repeat a few things which are nightmarish, painful; that is your future. Your future is your edited past. A few things you have chosen, a few things you have not chosen, and now you are projecting the chosen things into the future. Between these two reality is crushed and completely forgotten. And people go on living either in the past or in the future.

To live in the past or in the future is to live asleep. This is what is called the metaphysical sleep. It is a kind of disease. The whole humanity suffers from it, the whole humanity lives in this state of sleep. It is very rarely that a person becomes awakened.

Sannyas is initiation into awakening. And the first step is not to live in the past any more. Whenever your mind starts going into the past bring it back to the present. In the beginning it will be difficult. Just out of old habit mind goes on slipping back. You bring it back again and again and again, and slowly slowly it stops going into the past. And when it stops going into the past it disappears, because mind can exist only in the past or in the future. In the present there is no mind.

To be in the present is to be in meditation and to be in the present is to be

in god... Man becomes what he really should be, an inexhaustible source of joy, love, truth. He radiates godliness. He becomes evidence that god exists.

This is your name: Swami Bhajan. Bhajan means singing in the praise of god. That is going to be your path.

Praise the Lord. Praise the beauty that surrounds us all, but of which we are unaware. Praise the sunrise, the sunset, the stars, the clouds, the trees, the people, because these are all manifestations of god. Become a song of praise. Look with the eyes of praise. Drop being critical. Being critical is the sure way of missing all that is significant.

Be creative, don't be critical.

And one can be creative only if one knows how to praise. Out of that very praise creativity arises. You start sharing your being. And when you see the beauty, the splendor of existence, you would like to make it a little more beautiful, just a little more. That's how creativity is. It is an effort to make life a little more beautiful, just a little more. That's how creativity is born. It is an effort to make life a little more beautiful, to bring a little smile, a little laughter, a little joy, a little love into existence, to leave existence a little better than you found it. That's what creativity is all about -- helping, contributing to beautifying existence. And that is true worship.

But the critical person only complains, he only finds what is wrong. If you take him to the rose bush he will count the thorns, he will overlook the flowers. And when he has counted thousands of thorns and has become wounded on his hands... It is natural, it is bound to happen when you count thorns, you will be wounded. Then he is very angry, he is in a rage. Now he cannot see flowers. Even if you say that they are there he will say "It is impossible. How amongst thousands of thorns can flowers be born? It is impossible, it is illogical. How out of so many thorns can beautiful roses be born? You must be imagining it." He will say, "You must be fantasizing."

And it is very difficult to prove that there are flowers, very difficult to prove that there is beauty, very difficult to prove, almost impossible, that there is love, that there is god.

A sannyasin lives the life of creativity but not of criticism. He is not negative, he is not searching for some faults. Whatsoever you search you will find.

If you search for faults you will find millions. If you search for flowers you will find millions. It depends on you. If you want to live surrounded by thoughts, search for them; if you want to live surrounded by flowers, search for them. And when you are surrounded by flowers sooner or later you will become a flower.

There is a synchronicity: when you are surrounded by all that is beautiful, something inside you starts responding, something transpires between you and that which surrounds you.

Dance Till the Stars Come Down From the Rafters

Chapter #27
Chapter title: None

27 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001275
ShortTitle: RAFTER27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Your name: Swami Robert. Robert means the shining one, the bright one.

Man shines only when bliss arises. In misery it is impossible. Misery is dark, it can't be bright. Misery is dull. It is really something dead. Miserable people carry dead weights. They are like black holes, they don't contribute to existence; on the contrary they suck from existence. They are suckers, they suck energy from whomsoever they come in contact. Their very presence is destructive. But as one becomes blissful, one becomes creative, one becomes intelligent, one becomes wise, one becomes bright. One starts shining like a star.

Meditation is the way from misery to bliss. Transform your darkness into light and transform all that is negative in you into something positive. Transform your no into yes. That's what sannyas is all about.

Your name: Swami Gordon. Gordon is a significant name. It means the ascending one.

When you are climbing towards the heights, reaching towards god -- because that is the only true height, everything else is far below -- when you are trying to reach towards god you become the ascending one. And the miracle is that when you start ascending towards god, god starts descending towards you.

The meeting always happens somewhere in between, it is not one way. It is not only that the seeker moves towards god, the moment the seeker starts moving, god starts moving; it is simultaneous. It is in fact one process and there are two polarities of the one process, the seeker and the sought; it is one phenomenon. But god cannot descend in you unless you start ascending.

People go on living as if this mundane life is all there is. People go on

living as if there is nothing higher possible. There is immense possibility. Man comes with a great potential. The ultimate height of every man's being is god.

Sannyas exactly means golden. Start ascending towards the peaks. That is the only true prayer, because god can hear you only when you act... not through your words, but only through your actions. A real prayer is always non-verbal. One lives it, it is not something to be said. Start ascending -- that is prayer. And it is always heard. Inevitably god starts descending in you.

It is not only that man is seeking god, god is also seeking man. If it were only a one-way affair it would not be so beautiful, it would be cold from the other side. It is not so. It is a hot love affair.

Your name: Swami Axel. Axel has two meanings. Both are tremendously beautiful and will be of great help on the path.

The first comes from the Teutonic. In Teutonic axel means divine reward. The second meaning comes from Hebrew. In Hebrew axel means peace. Both meanings come from two different sources but are really two aspects of the same coin.

Peace is the divine reward. You cannot attain peace, you can only prepare the way for it to come, for it to happen. Your created peace will not be of mush value. If you are living in conflict, misery, then your peace will also reflect you. It will be miserable, it will be dark and dismal. It will not be really peace, it will be only a facade, just a mask.

Real peace always comes from the beyond. All that is required of us is to prepare the ground, and the first essential thing, and the most essential too, is the disappearance of the ego. That is the rock that does not allow anything from the beyond to penetrate into your being.

Drop the ego and all that belongs to the ego: anger, greed, possessiveness, jealousy, violence. All that belongs to the ego and supports the ego has to be dropped with the ego. The ego is the center, and all that is negative in you is the periphery of the center. Drop the center and let the periphery also go and then you are available, open, open to the beyond. And then peace starts showering. In thousands of ways you will find peace reaching you from every direction. It showers like flowers, with great beauty and with great fragrance.

Your name: Swami John. John means gracious gift.

Very rarely do we recognize it. Very rarely do we see that we have been given great opportunities to grow, to be. Even misery is an opportunity, even darkness is an opportunity, because it is only out of darkness that the desire for light arises. It is only because of misery that one starts searching for bliss.

The world is an opportunity. The world means all that it contains, the ten thousand things both god and bad, both thorns and flowers, both success and failure, both life and death -- all are god's gracious gift.

If one starts looking rightly then there is nothing which is not a gift. Then one will be continuously grateful, then one will become simply gratitude. and that's what true prayer is, what true love is.

Sannyas means recognizing, remembering all that has been given to you. And you are not in any way worthy of all that has been given you. Nobody is

worthy of it. We don't deserve it -- life and love and prayer and the beauty and the splendor of existence. We have not earned it and yet we are not thankful! Man is so stupid and so miserly when being thankful.

To be thankful to existence is sannyas. It is nothing formal, it is something of the heart. Learn more and more gratitude, and as you learn gratitude you will come closer to god. When one becomes just gratefulness then god has arrived in you. When you have become the host and he has become the guest. And that ultimate meeting is the search.

Your name: Swami Muni Ashok. Ashok is a Buddhist name with a very profound meaning.

Buddha tried in every possible way never to use any positive word for the ultimate because all the positive words were misused too much. The greatest problem with a positive word is that people become desirous of it, they start longing for it.

Before Buddha the ultimate state was called ananda, bliss. But that creates desires, one starts hankering for bliss. And to hanker for bliss is the barrier. Bliss happens only when there is no desire.

The is the paradox of the seeker -- it has to be understood. -- if you desire you will miss, because desire is the way of missing. When there is no desire and one is absolutely calm and quiet... desires... Desires are like winds, they create waves in your consciousness, they disturb your consciousness. When there are no winds blowing, no desires, you are utterly calm and quiet, you start reflecting the truth. You become like a mirror, you reflect that which is.

Hence Buddha changed all positive terms into negative ones. Instead of using ananda, he started using ashoka. Ananda means bliss, ashoka means no-misery. He will never say 'You will attain to bliss,' he will only say 'There will be no misery;.' Now, it is a tremendously beautiful device. You cannot long for no-misery, it doesn't seem worth desiring. Bliss immediately creates a longing in the heart. Something starts ringing in the heart. You want it, you want it immediately, you become impatient. But no-misery simply leaves you aloof and cool.

Ashoka means no-misery;, it is a negative way of saying bliss. But Buddha had to use the negative way because the positive had become too associated with wrong people. For centuries the positive has been used -- rather misused -- andpeople had got lost because of the positive.

Buddha would never say that when you attain you will become perfect. He would simply say that when you attain you will be a total nothingness. It is a negative way of defining perfection, hence to understand Buddha one needs a very intelligent mind. Buddha disappeared from this country for the simple reason that nobody was interested in the positive. But he was creating something of great value.

So remember that, never make god, truth, moksha, nirvana, a goal. They are not goals. Never make them objects of your desire. The moment they become objects of your desire the whole point is missed. They happen only when you are totally desireless. That is the message in the name.

And muni means the silent one. It is not only that one is not speaking --

that is not true silence. One can speak and yet be silent, and one may not speak and may not be silent. The real thing is inner silence. One should speak out of silence. Then your words will have a beauty. Then you words will have some truth in them. Then your words will have some poetry, music. Then your words will not be just yours, they will come from the beyond.

So both words have some significance and some indications for you to work on: become desireless and become silent.

Your name: Swami Thomas. Thomas means a seeker of truth. It defines sannyas.

Sannyas is not a process of believing; it is a process of searching. Belief is against search. The moment you believe, the search stops. There is no need to seek and search any more, you have already believed. The true seeker is one who will never believe unless he has found. And when you have found there is no need to believe, you know. Then there is no need to believe. So belief is unnecessary at both the stages. When you don't know, belief is a barrier; when you know, belief is unnecessary.

A seeker has to be an agnostic, neither a believer nor a disbeliever. That is the fundamental approach of a seeker. He simply says "I don't know, so how can I believe or disbelieve? I cannot say that god is, I cannot say that god is not. All that I can say with certainty is only one thing -- that I know nothing.

This is the beginning of a true seeker, this is the first step towards truth, to recognize one's ignorance. And half the journey is complete the moment you recognize that you don't know. The ego falls flat on the ground. It cannot exist with this recognition of ignorance so it claims knowledgeability. It is the ego that makes you an atheist, that makes you a theist, that makes you a Christian, Hindu, Mohammedan, Communist. It is the ego.

The agnostic is one who says "I am simply ignorant" -- but his ignorance is beautiful. There is no ego in it. How can you claim any ego when you don't know anything. And from that state of not-knowing the search begins.

My work here is first to take away all your beliefs, all your knowledge, so that you can become innocent again, like a child. Then there is not much of a problem. Truth is very close.

If you are innocent, truth is not far away. If you are knowledgeable, it is as far away in the same proportion, to the amount of knowledge you have.

Renounce knowledge and become childlike. And you will be immensely fulfilled.

This is your new name: Ma Devagita. Devagita means divine song.

Every heart is full of divine song. It wants to burst forth, but our mind goes on preventing it. Our mind represses the heart, our mind condemns the heart. It says, "You are mad, keep quiet. I know what is to be done. I know how it is to be done." The mind is very calculative, very mathematical, very logical, and as far as argument is concerned the mind will always win. The heart cannot argue, it knows no argument. It is not thinking, it is feeling.

Sannyas means changing the gestalt, jumping from the head to the heart, listening to the heart instead of the head. And suddenly a great change takes

over, a revolution -- not less than that. A radical transformation happens. For the first time you start living, and you start living feelingly, lovingly. Your life becomes more and more of a song than a syllogism, a dance, a celebration. And it is only through celebration that we come to know god. There is no other way.

My sannyasins have to become utter celebrants, absolutely mad in love with life. My sannyasins have to be singers and dancers. They have to fill the whole earth with song and dance -- that has to be their contribution to the world. They have to be creative, creators of beauty and love and joy. And these are ways to come closer to god.

This is your new name: Swami Satyartha. Satyartha means the meaning of truth.

Truth is not a conclusion. It is not something that you arrive at by thinking. It is a meaning, it is music. You arrive through living, not by thinking. It is not a by-product of the logical mind, it is the experience of the illogical heart. One has to be courageous to know truth.

Mind can give you only hypotheses. They are arbitrary, they are your inventions. And what seems to be true today may not seem true tomorrow, because new facts are always being discovered. What was truth to Newton was not truth to Rutherford, what was truth to Rutherford was not truth to Albert Einstein. But what was truth to Krishna was truth to Jesus, and what was truth to Jesus was truth to Buddha, and what was truth to Buddha is truth to me and can be truth to you. Truth is eternal, it is not arbitrary. But the eternal arrives through the heart, it arrives through living.

Sannyas has to be your life... not just an impotent gesture, but a commitment, an involvement, a total commitment. One has to be ready to risk all for it, it is a gamble. But only gamblers have arrived at truth. Business people cannot arrive at truth. Business people cannot arrive at truth. Truth is not businesslike at all.

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..and searching can create tensions. There is no need. Whenever you are absolutely open god arrives. It has always been so and it is going to be always so. It is the universal law.

Dance Till the Stars Come Down From the Rafters

Chapter #28
Chapter title: None

28 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001285
ShortTitle: RAFTER28
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Barbara. Barbara means stranger.

Sannyas is a homesickness. Here, we are strangers. In the body, in the mind, we are not at home. We reside in the bodymind complex, we even become identified with it. And we suffer much because of that identification, because basically it is wrong, false. We don't belong to the earth, we belong to the beyond.

Religion as such is this feeling, that although we are here, it is only for the time being. And this time has to be used for preparation for the real journey towards home.

Mind is going away from home, meditation is going towards home. It is a one-hundred-degree turn. Mind is extrovert, meditation is introversion. The moment you reach your own center, which is neither body nor mind, which is only pure consciousness, you have arrived home. Then you are no more a stranger.

This is your name: Swami Antar Dieter. Antar means inner; dieter means ruler -- the inner ruler.

Our kingdom is of the inner. On the outside we are bound to remain beggars. Whatsoever we do that fundamental fact cannot be changed. We can have much money, power, prestige, but behind all that facade the beggar will be hiding, the beggar will remain there.

Look deeply into rich peoples' eyes and you can see the beggar. Look into the eyes of politicians, the powerful people, and you will see the beggar. They are hiding, they are trying in every possible way not to allow anybody to know who they are. They are creating a camouflage around themselves, but they know, and everybody else who has any intelligence is bound to know, that the

beggar is there.

As you turn inwards the beggar disappears. You enter into the kingdom of god and for the first time you are really a king. For his whole life Jesus was talking about this inner kingdom, but he was misunderstood. As has always been the case with all the awakened persons; they have been misunderstood.

The politicians, the rulers, thought that he was talking about this world and this worldly kingdom. They thought that he was a politician and was provoking people into rebellion. They were utterly wrong. They were just proving themselves stupid.

Jesus had nothing to do with this world or the kingdom of this world or the power of this world. He was talking of something else, he was using these words as metaphors.

The real kingdom is inside you. And it is already there, you have not to create it, it has only to be remembered. All techniques of meditation are techniques of self-remembering.

This is your name: Ma Antar Tomiko. Antar means inner. Tomiko means treasure.

The treasure is within. Don't look without any more. The treasure has not to be achieved. It is your innermost nature. It has only to be discovered or, better, rediscovered. We have only forgotten about it. Hence the spiritual journey in only a journey in the metaphorical sense, in the symbolic sense. It is not a real journey. You are not going from one point to another. You are not going anywhere, you are simply becoming awakened at the same point where you had always been. It is an awakening.

It is as when you wake up in the morning. You don't have to come back home, though in the dreams you had gone far far away, maybe to the moon. But you don't have to come back, you don't wake up on the moon. In the morning you wake up in your room and all those dreams simply fade away.

The world is nothing but our dreams... because we are asleep and we are dreaming many kinds of dreams. Now it is time to wake up. Enough you have dreamt and enough you have slept. It is only a question of deciding that "enough is enough and now I decide to wake up." In that very decision, if it is intense, passionate, total, the awakening happens and one finds oneself where one has always been. And then you have the inexhaustible treasure of joy, of love, of celebration. It is a multi-splendored phenomenon. All the colors of the rainbow and all the notes of music are there.

And it is not something separate from you so it cannot be taken away. You cannot lose it, even if you want to lose it, you cannot. You *are* it.

This is your name: Swami Veet Agyan. Veet means going beyond; Agyan means ignorance -- going beyond ignorance.
There is only one ignorance and that is not knowing yourself.

The word 'ignorance' is beautiful. It comes from ignoring. To ignore oneself is ignorance. And we are all ignoring. We become so much occupied with the non-essential that the essential is ignored. We become so much concerned with the outside that the inner is ignored, so much so that slowly

slowly we completely forget about it; that it even exists.

We start living on the outside. We live in the marketplace, in the crowds, in the clubs, in the hotels, in the theaters. We never come back to our own self. We don't give even little gaps, intervals, to have a glimpse of who we are. And that is the fundamental question for a sannyasin to ask -- who am I? And nobody can answer it for you. You have to find it yourself.

Everybody has to find it on one's own. And it is beautiful that nobody else can answer it, otherwise you will never be able to rejoice in finding yourself. A borrowed answer is bound to be a borrowed answer. It will not penetrate to the very core of your being. It will remain in the head, in the memory.

And it has been answered -- in the Vedas, in the Koran, in the Bible -- you can learn all those things but that learning is not knowing. Knowledge is not knowing. In fact one can also use knowledge to ignore oneself. Knowledge can become one of the most deceptive things in life, because it can give you a false feeling of knowing while you know nothing. It can give you a false feeling that you have arrived while really you are fast asleep and snoring. You are only dreaming that you have arrived. Knowledge is dreaming that "I have arrived." It is not dispersion of ignorance.

Ignorance disappears only through meditation; there is no other way. Not by knowledge, not by mind. Mind is incapable of destroying ignorance. On the contrary it covers it up.

Being a sannyasin means you are entering in the world of meditation and that is the greatest adventure in life: going beyond mind, going beyond thoughts, and becoming more and more centered in pure consciousness. Just a witnessing -- that's what you are. The day you experience that you have gone beyond ignorance is a day of great blessings, great benediction.

This is your new name: Swami Surodaya. Surodaya means sunrise.

Sannyas is the beginning of the day, sannyas is the dawn. Let the night disappear, don't cling to it. Become more alert so that the night cannot take possession of you again. Night means unawareness, day means awareness. Night means living a life mechanically, day means living a life with awareness, consciously.

Each act has to become a meditation. The ordinary acts of life have to be transformed. Walking, walk more consciously. Breathing, be more alert; see the breath going in, coming out. Just don't move in life like a zombie. Start destroying that zombiness, and slowly slowly, chunk by chunk it disappears.

And when your heart is full of light, life has arrived for the first time. You are really born, spiritually born. Jesus calls it rebirth. In the East we call such a person a dvija, twice-born.

This is your new name: Ma Apurvo. Apurvo means the unique one.

Each individual is unique, no two individuals are alike. God is very original. He never repeats himself, he creates one person only once. Through the whole of the past, in the long long past, there has never been a person like you, and in the whole infinite future there will never be a person like you.

Respect yourself. God has given you so much respect, god has showered

so many blessings. And the greatest is that he makes you unique.

A sannyasin is one who has no ego but tremendous self-respect. He thinks the ego is all. It is not.

Self-respect is very humble, very simple. Ego is comparative, it says, "I am higher than you." Self-respect simply says, "I am unique, you are unique -- there is no comparison." It is a non-comparative phenomenon. And the moment you respect yourself, you start respecting the whole existence: the people, the trees, the animals, because they are all unique. and seeing this unique universe you start feeling the presence of a great creator. It is not the work of an assembly line, it is not the work of a manufacturer. It is the work of a creator, and a creator who must be infinite, inexhaustible. Otherwise, sooner or later one starts repeating. But god never repeats.

Seeing this universe it is impossible not to feel the presence of a great creator. And only with that feeling of the presence of god, of the presence of creator, does one start feeling prayer arising in the heart, gratitude arising in the heart, thankfulness arising in the heart. And to be thankful is to be religious. To feel gratitude is the most glorious experience of life because it is live in its absolute profundity, depth and height.

This is your new name: Ma Prem Smrati. Prem leaves love. Smrati means remembrance.

Remember that you are love. The society makes everybody forget. The society creates all kinds of conditionings which don't allow you to remember that you are love....

Jesus says: God is love. If god is love then all is love because all comes from him. If the source is love then we can't be anything else. But the society loves on hate, anger, greed, ambition, violence, war. Up to now that has been the way of the society. It is very animalistic. Even animals are not so ugly, even animals have some grace. Man has lost even that.

To be initiated into sannyas means to be initiated into love. For me sannyas and love are synonymous. If you can love totally, unconditionally, then god is not far away. Then god is in the very heartbeat of your being. Wherever love is, god is. Love is the fragrance of god's presence.

So remember it and destroy all that society has created in you to prevent you from remembering your reality. We are made of love and we are made for love.

This is your new name: Swami Dinesh. Dinesh means the sun.

The sun is not only the source of light, the sun also represents in a visible form the ultimate light -- god. Hence sun-worship... In all parts of the world the sun has been worshipped as god. It is symbolic: god is light and sun is the visible source of light. The sun is an image of god.

The outer light indicates the inner. Just as there is a sun in the outer sky there is a sun in the inner sky. But we have to begin with the outer because we know only the outer. The inner has disappeared from our vision.

For sannyasins we have chosen the color of the sun, the color of the sunrise for the simple reason that god is light, that god is a sunrise.

Start meditating more and more on light and that will be immensely helpful to you. Early in the morning when the sun is rising look at it for a few seconds, then close your eyes and look at it with closed eyes. In the night look at the moon or the stars, or inside your room, at just a small candle... That too represents god in its own small way, like a dewdrop represents the ocean... Look at the candle flame for a few minutes, then close your eyes and see it with closed eyes. Soon you will be able to see it inside. The outer will only trigger a process in you and you will be able to see light inside.

The day it happen that one starts seeing one's inner being, full of light, radiating, one has taken a turn. You have moved towards the inner, you have taken the first essential step and the most important step. Everything else then is easy. The first step is the most difficult because one has to take a total turn.

For centuries and centuries we have ben going out and out and now suddenly to turn in... our mechanism does not work. Hence it takes a little time, a little practicing, so that the mechanism starts functioning again. It becomes flexible and a little liquid and you can move inwards.

One day it happens that one can see the inner sun. That day is the day of liberation, hence it is called enlightenment. You become light.

Dance Till the Stars Come Down From the Rafters

Chapter #29
Chapter title: None

29 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001295
ShortTitle: RAFTER29
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Veronica. Veronica means true hearted.

The heart is always seeking and searching for truth, because truth is its nourishment. Without truth the heart starts dying. It can live only in the climate of truth.

The head lives in all kinds of lies. It is very cunning, diplomatic. In fact it cannot live with truth at all. Truth is poison to the head and elixir for the heart. Lies are food for the head and poison for the heart. And the whole question of inner transformation can be reduced to a single point, the jump from the head to the heart. It is a quantum leap.

The head cannot decide to jump because that is going to be suicidal to the head. The head is bound to condemn it. It will call it illogical, mad, insane, crazy... all kinds of names. For centuries it has called love madness. For centuries the head has been against the Buddhas, the awakened ones. It has crucified Jesus.

It is not the Jews, it is the head that crucified Jesus. It is the head that poisoned Socrates. It is the head that tried to murder Buddha. They are both in a deep inner conflict, the head and the heart. Only *one* can live. Either the heart can live, then the head has to disappear, or the head can live, then the heart starts shrinking, dying. Millions of people have decided to live with the head because the head is very successful in the world. If you are after money, power, prestige, then the head is very successful. The heart will be a failure there. But in the inner world just the opposite is the case: the heart wins, the head is doomed. It is bound to fail.

Sannyas means that you are moving from the head to the heart. In spite of all the condemnation of the head, you are still moving towards the heart. Once

you start tasting the beauty of the heart and the blessings and the fragrance that arises out of it, once you start seeing the truth of the heart, then there is no problem.

The whole difficulty is that before you have tasted it the head can go on saying things against the heart. Once you have tasted the nectar then the head simply escapes, it cannot say anything against the heart any more. Now you know what it is and you cannot be deceived. The head can deceive only if you have not tasted the heart.

My work here consists in helping you to taste something of the heart. Just a little glimpse and it sets off a process of inner revolution.

This is your name: Swami Veet Thomas. Veet means going beyond. Thomas is the name of one of the disciples of Jesus who became associated with doubt, who in the scriptures has been called doubting Thomas.

He loved Jesus, he surrendered to Jesus, but the doubt persisted. The surrender was not total, the trust was not total. And it is natural -- he cannot be condemned for that. How can one expect somebody to be total from the very beginning? Even to be partially involved with a man like Jesus of Buddha is more than can be expected. So there is no condemnation of doubt, but doubt had to be transformed into trust.

It is all right to begin with doubt, but to remain there stuck, is bad. One has to go beyond, one has to transcend doubting.

Doubt is a good beginning but not a good end. One can use doubt as a stepping stone towards truth, trust, surrender, love, but one should use it as a stepping stone, one should not be blocked by it. And that's what Thomas did: finally he overcame his doubt. His trust became total., he became one of the apostles of Jesus.

The story of Thomas is the story of every human being. Everybody has to begin with doubt, because the mind cannot say yes easily. No is very easy because the say no is not against the ego, to say yes goes against the ego. To say no is an attitude of fight, resistance, defence. To say yes is surrender. And naturally we are brought up in such a way that we don't know the beauty of surrender and we don't know the joy of love and we don't know the splendor of trust.

We know only doubt. Our schools, colleges, universities they all cultivate doubt in us. Our whole scientific structure depends on doubt. And the more you can doubt, the more you are thought to be a clever person, an intelligent person. And that is true as far as science is concerned: science is rooted in doubt. And it is good also in the outer world because doubt keeps you on guard, otherwise you will be cheated, you will be deceived by everybody, you will be lost, robbed by everything. Doubt helps you. So nothing is wrong in doubt. But as you move inwards it is useless. It is more harmful than helpful. It becomes a rock around your neck.

In the inner world trust is needed, just as in the outer world doubt is needed. In science doubt is needed, in religion trust in needed; hence the conflict between religion and science... That is very fundamental, it is not superficial. It is not about this theory or that. Those things can be settled -- and

they are not important either.

Whether the earth is flat or round, who bothers? How does it matter? Nobody's life depends on it. It may be flat, it may be round, it is okay. Who bothers whether the earth goes around the sun or the sun goes around the earth? It is all the same for you.

If the sun goes round the earth it is not going to change your life. You will remain the same, just as you were before, when the earth used to go around the sun.

About these futile things settlements can be reached, that is not of much importance. But there is a fundamental problem and there is no compromise about that. Science is rooted in doubt and religion is rooted in trust. Religion grows only when you start saying yes and the yes has to be total, not partial.

So slowly slowly grow beyond doubt. use it as a stepping stone, but don't be used by it.

This is your name: Swami Dhyan Lex. Dhyan means meditation.

Meditation is a state of no-mind, when you are utterly silent, when not even a single thought is moving inside you, when the constant chattering of the mind has stopped, when there is no desire, no memory, no imagination. When all is quiet, utterly still, as if the whole world has stopped, time has stopped, all movement inside has topped, you have come to a still point.

That still point is the goal of meditation. And out of the experience of that still point within you everything else arises as a by-product: bliss, love, compassion... all that is beautiful, all that really makes you meaningful, all that gives you music and poetry, all that makes your heart dance with joy, all that transforms your life from misery into a celebration.

Lex is part of Alexander. Alexander means a helper of mankind. That is also the meaning of lex: one who helps. But you can help only if you have arrived at that still point, otherwise you cannot help. You cannot help if you are miserable, you will only contaminate people's lives with your misery. You cannot help if you are full of darkness, you will create shadows in other people's lives. If you are stinking you cannot share your fragrance with others. What fragrance? -- there is no fragrance at all. You are simply stinking! you will be sharing whatsoever you have.

If you are angry you will share anger, if you are greedy you will share greed, if you are full of lust you will share your lust. We can share only that which we have, we cannot share that which we don't have. This has to be the fundamental thing to be remembered; hence the first step is meditation and the second step is compassion.

First help yourself. I teach absolute selfishness, because this is my observation, my experience, that if you can be truly selfish, out of that true selfishness altruism is born and only out of that. There is no other way. A truly selfish person is one who tries in every possible way to be blissful, to be peaceful. The truly selfish person is one who first tries to find god for himself. His concern is absolutely selfish. He is not concerned with anybody -- the poverty in the world and the ill people and the old people and this and that -- he is simply concerned with one thing, his effort is one-pointed. Like an arrow

he goes withinwards to find that still point from where life goes trough a radical change.

One that point is reached then it is going to be a simple phenomenon -- compassion, service, help. You can help then. It will be a joy to be shared. You won't feel any ego, that you are helping people, you won't feel holier-than-thou, you will be simply rejoicing. You won't gather any kind of ego out of you compassion. The ego is already gone, it is dead. It died in your meditation, now it cannot come back. And a man without the ego can be of tremendous help. Otherwise the so-called helpers of mankind and missionaries and servants of people, they are all mischievous people. They have created more mischief in the world than anybody else. Beware!

This is your new name: Swami Prem Agnivesh. Prem means love; agnivesh means attired in fire, aflame -- aflame with love.

Love *is* fire. It burns all that is gross in you. It burns all that is non-essential in you. It burns all that is accidental in you. Only that which is pure gold remains. Hence people are afraid of love. They talk about love, they even deceive themselves that they are loving. They call many kinds of games love. But real love is passing through fire. It is not child's play. It is one of the greatest challenges in life, in fact there is not greater adventure than love. It is easier to climb the Himalayas and easier to reach the moon than to be in love, because climbing and reaching to the moon needs technology, but it leaves you intact. You remain the same.

Love is not science, love is not technology, love is not craft. It is a death, but a death that brings resurrection. It is a cross, and everybody has to carry their own cross. Nobody else can do it for you.

And we are so attached to the non-essential, we are so identified with all kinds of stupidities that they all hinder the growth of love. We are so jealous, so full of possessiveness, that it is impossible for us to be in love.

And we have heard so much about love, we know so much about love... that too is one of the greatest barriers, because to know about love is not to know love. The word 'about' means around. So one goes about and about, around and around, but one never penetrates the center. And love belongs to the center, not to the circumference.

So we have to move inwards to the very center of our being. And whatsoever it costs it is worth it. It is a higher value than life itself. So even if live has to be sacrificed for it one should not give it a second thought, one should simply jump into the fire of love. And one comes out purified, one comes out totally transformed. It is a new birth... a new being.

For sannyas we have chosen the color of fire for the simple reason that sannyas is nothing but another name for love, love for existence itself.

This is your new name: Swami Anand Pardeshi. Anand means bliss. Pardeshi means a stranger.

Misery is very common. Misery seems to be part of our earthly experience. It seems to be natural. Bliss seems to be something of a stranger, that's why we have not understood Jesus, Zarathustra, Lao Tzu, Buddha.

These were blissful beings. We could not absorb them. There was a gap between us and them, something unbridgeable, for the simple reason that they were talking a totally different kind of language. They were talking a totally different kind of language. They were talking as if from some other world, from some other plane of existence, from some other dimension of which we are not at all aware, not even in our dreams.

We live in misery and we understand the language of misery. We have only heard the word 'bliss' but we don't understand what exactly it is. It is not our experience. It remains an empty word. But it *can* become an experience. We are potentially capable of bringing the beyond to the earth, of bringing eternity into time, of bringing eternal life into this momentary, temporary existence.

We can manage to make bliss start moving on the earth, at least in our hearts. It will remain a stranger here because the world will remain drowned in its misery. But if you are blissful you can help a few people because you can become a proof for them that bliss *is* possible, that bliss is not impossible. If this is experienced by people as happening in somebody's life, then they start seeking and searching for it. Then it is no more an empty word, somebody has given substance to it.

And that's what my sannyasins have to do. They have to make bliss walk on earth, dance on earth. They have to bring the greatest stranger into the world -- and bliss is that greatest stranger. We have to provoke bliss, we have to bring it into the physical body. We have to create the space so that it can pulsate and can reach many people.

The earth has loved so long in misery that it appears as if misery is natural. It is only a chronic disease of millions of years but because it has persisted for so long, we think it is natural.

There is a valley in Mexico where a small tribe lives. The whole tribe is blind. Every child is born with eyes but within three months time he goes blind, because a certain fly there exists. Once the child is bitten by the fly he goes blind. So the tribe believed that everybody is born blind and that to be blind is a natural thing. Until they came in contact with people who had eyes they never suspected. In their *whole* history everybody had been blind. They have become adjusted to their blindness. They work in their blindness. They go to their fields, they take care of their cattle, and they bring up children and they have become adjusted. It is difficult, very difficult, but what to do? -- if this is life, then this is life.

But once they came across people who had eyes, then problems started arising in their minds. Then something is wrong with them, and something has to be done immediately.

This is what the situation is in the world: everybody is living in misery. We have to create a few blissful people so that they can become proofs that bliss can exist on the earth.

Dance Till the Stars Come Down From the Rafters

Chapter #30
Chapter title: None

30 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001305
ShortTitle: RAFTER30
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Jivano Jeannine. Jivano means life. Jeannine means grace of god.

Life is a gift. It is given to us for no reason at all. It is not that we have earned it, it is not that we deserve it. In fact we are very undeserving, unworthy, but still god has given it to us.

Why he has given life to us is one of the most significant questions to be asked. He gives because he has too much... not that we deserve but because he is overflowing. God is overflowing energy, and energy delights in sharing. God is not a person but pure energy, a flood of energy; hence this whole existence, this multi-dimensional expression... So many flowers, so many trees, so many birds, animals, stars, people -- it is unbelievable how many forms he has taken.

The moment you start seeing this unbelievable mystery, this incredible phenomenon that we call life, you are bound to feel grateful. And that gratefulness is the beginning of sannyas because it is the beginning of prayer.

This is your name: Ma Deva Donja. Deva means divine. Donja means worthy.

We may not know it but we have infinite potential. We may be absolutely oblivious to it but we have contain the seeds of god. We *can* become gods, and unless we do there can never be any contentment in our hearts.

Contentment comes only as a by-product. When one achieves one's potential, when the seed becomes the flower, there is contentment, there is great rejoicing.

Religion is the art of the seed growing towards the flower, of removing hindrances, obstacles, of dropping all that hinders and co-operating with all that helps. It is a subtle art and it comes only slowly slowly.

Once you have got the hang of it life starts moving very quickly. It jumps in leaps and bounds. But the preparation is long an arduous. And the greatest problem is patience.

Be patient and learn the ways of growth, learn the ways of going in. They are all available here. Whatsoever is needed is available here. Not it is up to you to imbibe the spirit of it. So don't be a spectator. Participate, and participate totally, because if sannyas means anything it means trust.

You are entering into the world of trust, you are leaving doubt behind. You are leaving mind itself behind. You are moving into the dimension of the heart. It is only through love that one grows, not through logic.

This is your name: Ma Anando Daniela. Anando means rejoice. Daniela means god is my judge because god is love and love cannot harm.

Love knows how to forgive. Love can only forgive, because the essential core of love is compassion. So all the ideas of hell and punishment are inventions of cruel human minds, inventions of religious sadists. They were trying to hide their sadism behind hole garbage, but they were simply pathological.

If god is, there can be no hell, if god is, there can be no punishment. If god is, then there are only rewards and rewards because god is love!

That is my essential message: don't live out of fear, because there is no question of being punished. Live fearlessly because only then do you live totally. Fear naturally closes you, it does not allow you to open up. You have to consider a thousand and one things before you can do a single thing -- whether it is right or wrong, moral or immoral, according to the church or not, whether the scriptures favor it or is against it. And you will get more and more confused the more you think about it.

Even a very simple thing can be converted into a confusion. There ar Jaina monks in India who are afraid to breathe because their scriptures say that when you breath you kill small cells that live in the air. So they are afraid to breaths. Now such a small thing, such a natural thing has become a problem. They cannot run because then they will be breathing fast, so they have to walk slowly. And they continuously wear a strip of cloth on their noses so that the flow of the air is not strong. Now how can these people live at all? They cannot even breathe!

If you look around in the so-called religious lives one thing is certain, every religion has been destructive. It has hampered them, obstructed them, made them so afraid of everything that small joys of life, drinking tea, becomes sin. Drinking water in the night becomes sin. And once you start moving in that direction, of making things into sins, you cannot live, you only drag.

My approach is totally different. There are mistakes but there is no sin at all. There are errors but no sin. And one can commit errors because it is only through committing errors that one learns. Only one thing has to be remembered, don't commit the same error again and again because that is stupid.

One should explore life, and in exploring sometimes you go astray. If you

are too afraid of going astray you cannot explore. Then the whole adventure of life is crushed, killed, destroyed. And that's what so-called religious people have done: they have made religion so serious, so sombre, they have given religion such a long face.

My effort is to give you joy, gusto for life, courage to adventure, to move fearlessly, exploring all possibilities that life makes available, fearless in expanding and being open and vulnerable. Because god is our judge we need not be afraid.

Finally at the judgement day when you see god, you can tell him, "Yes, I have been drinking tea, please forgive me. I have tried a few other things also." And I think he will understand -- don't be worried!

This is your new name: Swami Anand Jayen. Anand means bliss. Jayen means victory.

The inward journey is the only way to find bliss. And when you have reached to the center of your being for the first time, you feel victorious; otherwise you are a failure. On the outside nobody ever is victorious. On the outside there is only defeat and defeat and defeat, because what we are searching is not there at all, so we are doomed; our very search is doomed. Even a man like Alexander the Great died as a failure.

Only very few people have died victorious: a Jesus, a Buddha, a Kabir.

And the reason for their victory was not that they were great conquerors of the world -- they conquered themselves. They had the greatest adventure of life: they moved to their center.

We live on the circumference. Sannyas means a decision, a commitment to move from the circumference to the center. At the center is bliss, at the center is victory. On the circumference is misery and defeat. It is up to you whether to make your life a joy, a work of art, a piece of music, or to just go on collecting junk.

This is your new name: Ma Usho. Usho means the dawn, just those beautiful moments when the night is over and the sun has not yet arrived, when it is just about to arrive. The East is becoming orange and the earth is getting ready to welcome the sun. The birds have started singing, the trees are waking up. The whole earth is excited, life is again stirring out if its slumber. A new day is just to begin. Those are the most beautiful moments.

And sannyas is exactly like that in the inner world. It is a dawn, the early moments, the interval between the night and the day, the gap. Hence the orange color has been chosen. It is the color if the morning sun. It is the color of the flowers, it is the color of blood, of life. It is the color of the spring in the East because the whole of nature become so colorful... and so many flowers. There are forests which look as if they ar on fire... so many red flowers.

Make as much use as possible of these potential moments. These are very pregnant moments. The sun is not very far, but the night also has not gone very far away. One can turn back and move into the dark night again, one can close one's eyes and may not see the sun. Our habits die hard and we have lived in darkness long, too long; we have become accustomed to darkness, to

blindness. To receive something absolutely new needs courage, needs tremendous courage, needs the heart of a gambler.

So be ready for it! remember not to turn back. Remember that one has to go ahead, whatsoever the risk and whatsoever the cost because growth is possible only if we risk *all*. If we are miserly in risking, growth cannot happen.

This is your new name: Swami Gitama. Gitama means song.

Live life as a song. Make ordinary life as joyful as possible. Make something extraordinary out of it. Don't condemn the ordinary -- that is the way of the foolish person. Transform the ordinary -- that is the way of the wise. The mundane is not against the sacred, the mundane is only a stepping stone towards the sacred.

Religions have condemned life too much; hence they have been destructive towards all joy, singing, dancing, celebrating. They praise the other world and the condemn this world. To me this and that are one. There are not two worlds, there is only one world, and if you condemn this world you cannot praise the other. If you want to praise the other, you have to praise this. And once you learn how to live on this earth beautifully, joyously, you will become aware of the presence of god everywhere.
So live life as a song -- that is my message for you.

This is your new name: Swami Visarjan. Visarjan means dissolution, disappearing, evaporating.

Man has to disappear for god to be. One has to be ready to die as an ego, as a separate entity, only then can one feel the totality, the whole. And to feel the whole is to be holy. To allow the whole to take possession of you totally is sannyas. It is like a river disappearing into the ocean. It will lose its identity, it will love its name and form, but it will gain much. It will gain the whole ocean.

Sannyas means a river dissolving, ready to dissolve into the ocean. In the real sense it is a suicide. Not the ordninary suicide in which one kills one's body. That is stupid because one will be entering into another body within seconds. And because on has been destructive towards the body one will get a far worse body than on had before... because one has not been grateful, one had shown one's ungratefulness.

Sannyas is a real suicide. One drops the ego, one no more thinks of oneself as separate, one becomes part of the whole. Then there is no anxiety. How can there be anxiety then? You are no more -- who is going to be anxious? There is no anguish possible. All anguish is a shadow of the ego -- the bigger the ego, the bigger the anguish. There can be no fear any more, not even the fear of death. It is the ego that is afraid of death, and you have already dropped that. Now there is no death for you. You have moved into eternal life.

A river is afraid to die, but not the ocean. A dewdrop is bound to be afraid, sooner or later it has to die. But not the ocean, the ocean is forever.

We are like dewdrops. Becoming a sannyasin means that we are taking the greatest quantum leap possible, we are ready to disappear as we are to become

that which is our real destiny -- the whole.. And with that comes all benediction. Infinite joys start showering on you, and they go on showering. Then there is no end to it.

This is your new name: Ma Sangitama. Sangitama means music, harmony, melody.

Man lives in a very unharmonious way because his whole effort is to live an an entity separate form the whole. He wants to live as a person. He is trying the impossible. He is part of the whole and can only be part of the whole. The very effort, the very idea that 'I am separate,' creates disharmony between you and the whole. That is misery. You start lagging behind the whole, you are never in tune with the whole. Something is always missing, something seems to be standing between you and the whole. And that which stands between you and the whole is your own ego, your own projection, your own idea of being separate.

Let that ego die and great music explodes, because you are then in harmony with the whole. Then you live in tune and to be in tune with the whole is bliss. Not to be in tune with the whole is misery.

A sannyasin has to do only one thing, that is, he has to die as a person to be reborn as part of the whole. And the paradox is that a part of the whole is not less than the whole. A part of the whole is as big as the whole, because the part *is* the whole.

This goes against ordinary mathematics, but this is part of a higher mathematics. That higher mathematics is religion. And religion is capable of living all kinds of paradoxes, of understanding all kinds of paradoxes. Science tries to explain away those paradoxes, religion accepts them. It never tries to explain them away but it absorbs them, it tries to live the whole paradox without any choice, without choosing this part or that.

Living choicelessly, accepting the whole with all its contradictions, its polarities, makes one aware that the part is equal to the whole, the whole is equal to the part, and that by disappearing into the whole you don't lose anything. You gain everything, you gain the whole. Then stars start moving within you, then the whole sky is yours. You become spread all over existence. You are no more confined in a small body, you become unbounded, you become infinite.

And that is the goal of sannyas, to become unbounded, to become infinite, because only then is there freedom, is there bliss, is there ecstasy.

This is your new name: Swami Ramo. Ramo means god.

Everyone is god, everything is god. Existence and god are two words for the same phenomenon. so don't think of god in terms of a person who created the world, who controls the world, who manages the whole affair. Don't think of him as a supreme boss -- there is nobody like that. God is not somebody, god is a quality. It is far better to call it godliness. It is a fragrance. It simply says one thing, that the world does not consist only of the visible, it also contains the invisible. The world does not consist only of the measurable -- the world also contains the immeasurable. The world does not consist only of the

outside, it also has the dimension of interiority. That's all that is meant by god, the dimension of the interiority.

And you have to explore it now. That's what sannyas is all about: going into a deep exploration of who you are, of what this consciousness inside you is, who this witness is inside you that can witness the body, that can witness the mind. Who is this witness? From this moment that question should become supremost. That should be your first priority. Your whole energy should start moving around it.

And once it becomes your deepest concern, you ultimate concern, doors start opening. suddenly inside you, you start finding ways and means and paths that you have never travelled. They are all there, everything is ready, it is just that you are not moving in. You are focussed on the outside. Your back is towards your interiority.

Turn in. A one-hundred-eighty-degree turn is needed. And once you start knowing who you are -- just little glimpses.

Each moment you are in for surprise. Life becomes a dance, a celebration. Your eyes become full of wonder and awe. And that's what religiousness, true religiousness, is.

Dance Till the Stars Come Down From the Rafters

Chapter #31
Chapter title: None

31 January 1980 pm in Chuang Tzu Auditorium

Archive code: 8001315
ShortTitle: RAFTER31
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Deva Peter. Deva means divine, peter means rock -- divine rock.

A rock seems to be the most material thing in existence, the most undivine. But it is only an appearance. even the rock has its heart, even the rock has its soul. even the rock has its own interiority. It is divine.

To symbolize this in the east we have made images of Buddha, Mahavira, Krishna, out of rocks. It is a tremendously significant metaphor. It says that even a rock can be transformed into god, so there is no need to feel hopeless. Wherever you are, you are always above the rock. If even a rock can become a Buddha, why not you?

And to see god in rocks means that you can see god everywhere. One who is capable of seeing the divinity of a rock cannot condemn anybody as a sinner. It will be impossible, because even in the sinner he will see god. God is all that is. All are his forms.

To remember it is to become enlightened.

So this is good: Ma Suni.

The sun symbolizes many things. The most important is that it is the center of the solar system. Just as the sun is the center of the solar system, god is the center of the whole universe. And just as the sun is the center of the solar system, inside you also is a sun. At the very center of your being it is also light. There is only one difference: the sun is exhaustible, but the inner light is inexhaustible.

This is the German meaning, but there is an Indian meaning to the word which is far more important. Suni means empty, utterly empty, a state of no-mind.

The constantly chattering mind keeps you always full of garbage. Once the chattering mind stops all garbage disappears. For the first time you start feeling spacious... yes, spaced out! You start feeling as if you contain the whole sky. And the moment you are absolutely empty something of the beyond starts penetrating you.

God can be a guest inside you only when you are empty, because he needs all the space. If you are too full of yourself there is no space inside you. To be utterly empty is to be ready to receive god.

Remember both meanings: become a light unto yourself and become absolutely empty. If these two things can be fulfilled, life is fulfilled.

This is your new name: Swami Abol. Abol means an inner state of no-thought, of absolute silence, nothing to say, nothing to express: As if one is so much full of awe that the mind has stopped, the words have disappeared, and one has tasted for the first time the primordial silence that prevailed before the world was created. It can still be tasted, it can still be lived. All that is needed is the art of dispersing the crowd inside you.

We go on inviting. Rather than dispersing the crowd we go on accumulating more and more crowds inside. All the information that you collect, all the knowledge that you accumulate, all the memories, the whole past, they are crowding you. And it is not only that the past is there, the future also -- you go on imagining about it. You are crushed between the past and the future... so many memories and so many imaginations, fantasies. You never know a single moment when the mind stops speaking. Even in sleep it goes on talking to itself. In the night it dreams, in the day it thinks -- both are the same processes.

Thinking is verbal; it is verbal dreaming. And dreaming is non-verbal. It is thinking in a pictorial way. Two sides of the same coin. One has to learn how to stop this nuisance called mind; and once you know how to stop it, then you can even use it, because you become the master. Then the mind is a beautiful slave, it can do many things. It can serve the master, but the master is asleep and the servant is pretending to be the master: This is the situation.

By becoming a sannyasin you are getting involved in a process where the *whole* situation has to be put right. The master has to be the master and the slave has to be the slave. When everybody is in his own place great harmony arises and great joy if followed. It comes on its own accord. All that is needed is to put things right inside you. Everything is there but upside down. All that is needed to make you cosy, comfortable, joyous. Bliss is there, but everything is jumbled. It is like a room after an earthquake: all the furniture is there but nothing is in its place. It needs a new arrangement, a *re*-arrangement rather. And that's the function of sannyas, to create a new arrangement into your being, otherwise nothing is missing. Things are just in the wrong places. They have to be put right.

The mind has to function as a slave and *you* have to come out of your sleep.

You have to become conscious, you have to be more aware.

Only by becoming more aware can you reclaim your mastery.

This is your new name: Ma Veet Moha. Veet means going beyond, moha means attachment.

Sannyas simply means that: going beyond attachment. We become too easily attached, we become attached to everything. Life is a flux, nothing remains the same, but we hope and we desire that it will remain the same. There is so much frustration in the world because all our expectations remain unfulfilled. Each expectation brings a disaster.

Attachment means clinging to something, wanting it the way it is forever. That is asking for the impossible. The young person wants to remain young forever, and that is impossible, sooner or later he has to become old. But then old age, rather than bringing joy, brings suffering. Otherwise old age should be the very crescendo of life. It should be the highest peak, snow-covered -- but it is a dark hole. It is a dark hole because we have been clinging to youth. We cling to the body, but the body has to go one day. Live in it, love it, respect it, take care of it, but don't become attached. Remember it is a caravanserai, an overnight's stay. But in the morning we have to go.

And so is the case with everything. You fall in love with a person, you become attached, and immediately misery starts. You become possessive, you are afraid he may fall in love with somebody else. You start hindering, obstructing his freedom, you start reducing him to a thing. All respect and love starts disappearing. It becomes only a continuous fight between two egos. You want to possess him and he wants to possess you. How can love exist in such a constant war? Attachment destroys love. It is poison to love.

Love deeply, profoundly, but don't bring possessiveness and jealousy in. They are bound to come in if you become attached. The greatest art to learn in life is to float unattached. Pass through life but be untouched by anything. Things will come and go, you remain centered in your being, undistracted, undisturbed. That's what sannyas is. And if a person can manage this state all bliss is his. He can have the whole universe.

This is a miracle: the universe belongs to those people who are non-possessive. Love belongs to those who are non-jealous.

This is your new name: Swami Amitrup. Amitrup means infinite beauty.

God is truth, god is beauty, god is bliss, god is music. God is all the possible values, the ultimate values. No single value defines him, neither truth nor beauty nor bliss -- he is all. But to conceive the infinity, that multi-dimensionality go god is very difficult. It is better to focus yourself on one aspect of god. If you attain that, that becomes the door. By entering into the temple the whole temple is yours -- and there are many doors to the temple.

A few people enter from truth, they seek and search for truth. A few people enter trough love, a few people enter through virtue and so on, so forth. A few people have entered though beauty too -- and that is going to be *your* meditation, you path. Contemplate the beauty of people. The more you can feet the beauty, the closer you will come to dog.

When you see the beauty in a flower or in a star... the flower and star are

just excuses, vehicles, the beauty belongs to god. The beauty is equivalent to god, that's why science cannot find it anywhere. And it immeasurable, it cannot be measured. It is infinite, it has no boundaries. So one who is lost in the beauty of existence is lost into infinity.

Lose yourself more and more in the sunset, in the sunrise, in the laughter of a child, in the rearing waves of the ocean. Lose yourself more and more wherever you encounter beauty. Let that be your encounter with god.

This is your new name: Ma Amito. Amito means the immeasurable.

The English word 'matter' means the measurable. It comes from the root which means measure. That which can be measured is matter. Science believes only in matter because it believes only in the measurable. That which cannot be measured, science simply denies. That denying is just in self-defense, because to allow the immeasurable means you are allowing mysteries in. And science is very much afraid of the mysterious. It is very disturbing.

The mysterious is bound to be paradoxical. It cannot be reduced to logical statements. You cannot make a system out of it. It is illusive, it escapes all formulations. The more you try to catch hold of it, the farther away it is. It is mercurial, you cannot catch hold of it, you cannot have it in your fist. You can have it in an open hand but not in a fist. And science is a fist, religion is an open hand.

Religion is not afraid of the immeasurable. In fact, on the contrary, it is enchanted by the immeasurable. It takes the challenge of the immeasurable; it goes on that adventure. It risks all.

The moment you are ready to risk for that which is invisible, for that which is beyond words, beyond logic, beyond mind, for that which can never be measured, for that which can never be reduced to a system, you are taking a quantum leap. The mind will call it mad, but that madness is real sanity. That madness is the most precious phenomenon in existence.

It is because of a few mad people that humanity has not lost contact with God. A Buddha here, a Jesus there, a Mohammed somewhere else -- just a few people, but they remained in contact with God. And through them, the whole of humanity has remained in contact with God.

Sannyas means taking the jump into the unknown, into the immeasurable, into the unbounded. It needs courage because the boat is very small and you are going into the infinite ocean. But even if you are lost in the infinity of the ocean, you will have gained. Even if you are drowned in it you will be gaining not losing, you will be resurrected. You will attain to a higher plane of being.

And those who go on clinging to the shore, afraid of the ocean -- so much so that they deny it -- say, "There is no ocean at all. This is all imagination -- poetic, mystic imagination. There is no ocean. This shore is all." They may live in comfort, in a little cozy, small world of their own, but they are losing every moment. They are losing the great opportunity of growing up, of becoming mature, of going beyond death, of entering into God.

Sannyas is a challenge. It is accepting the invitation of the infinite.

This is your new name: Ma Haritama. Haritama means the green one, greenery.

Green represents the trees, the forest, the wild jungles. It represents nature -- and god is closest when you are in communion with nature. Talk with the trees, with rivers, with rocks. In the beginning it is very embarrassing, a little awkward, you feel as if you are going mad. But soon things settle, soon you start feeling responses. It is not you talking alone to the tree, the tree responds in its own way. Of course nature cannot speak human languages, it knows only one language, the language of silence. So to commune with nature you have to be utterly silent. Just being present to nature is enough, the nature start responding to you. And between these two silences, your silence and the silence of nature, something mysterious transpires. That mysterious phenomenon is god.

It is because green represents nature that Sufis have chosen green as their color. It also represents peace, because nature is peaceful. Just look at trees and you eyes start feeling a subtle peace.

So come closer and closer to nature and you will be coming closer and closer to ourselves in a very indirect way. Soon you will see god in flowers, in trees, in rivers, in clouds. And that god is not Christian, not Hindu, not Mohammedan. That god is simply god.

This is your new name: Swami Devaprem. Devaprem means divine love.

Everything is divine, but love is more divine than anything else. Love is the highest quality a man can have pulsating around him. It is the greatest music that you can play upon your heart. More people have arrived home through love than by any other path.

So let this become your very center. Don't try to understand nature or existence. Try to love. Love brings its own understanding, not that of the intellect but of the heart. And when you understand something by the heart, though the heart, you really understand.

When you understand only intellectually your understanding is very superficial, it is not real understanding. You understand words, language, grammar, but that is not the real point. For example if you are listening to poetry and you understand all the words and the grammar and the language and the metre, that does not mean that you understand poetry. Poetry is something more than all that. Poetry is more than the sum total of its parts. And that is available only through the heart.

God is the poetry of existence and love is the poetry of your inner being. When you are full of love you are in a poetic mood, your windows are open. You are open to the sun, to the wind, to the rain. And when you are full of love suddenly you see the whole existence full of love. It is a synchronicity: when you are full of love existence responds. It rises to meet you, it immediately comes close to you. It starts pulsating with you.

And to pulsate with nature is to know what life is, what god is, what truth is, what beauty is. Meaning is felt for the first time when you pulsate with existence.

My whole effort here is to help you so that you can be in harmony, not in

conflict with the world. It is a beautiful world. It is as perfect as it can be, it cannot be improved upon. But we are not in tune. We are lagging behind, we are not in step.

To be a sannyasins simply means to decide that now you will not try to conquer the world, but will be conquered by it. And that's what love is too, a desire to be conquered, a desire to dissolve into the whole.

Deep down love is a let-go, but in that let-go comes victory. When you are ready to be conquered by existence, existence crowns you, because for the first time you know that you are not separate. The whole existence celebrates. the moment.

This is your new name: Ma Yasha. Yasha means the glorious one.

We all come with a glory hidden in our being, but it remains hidden. We never work to make it manifest. We remain like seeds and we die like seeds. We never become trees, we never bloom, we never come to flower. We take life for granted, as if this were all. This is not all. This is not even the beginning.

The life we ordinarily live is just keeping ourselves occupied. Between birth and death nothing really happens. People go on keeping themselves occupied, that's another matter, but nothing really happens. Neither love nor truth nor god -- nothing really happens. They hope, they desire, they expect, but hose are not the ways for real happenings. For real happenings some inner work is needed -- and the most important work is meditation.

Meditation is the art of manifesting that which is unmanifest in you, of expressing that which is just a potential. Meditation is the art of self-actualization.

Man is born only as an opportunity, just as an opportunity. One can miss the opportunity. And the majority of people go on missing it. Don't miss it, then only will you be a true sannyasin. The work to enter in is hard. Everything great is difficult, everything great is an uphill task. But if a few people have managed you can also manage it, because essentially we are not different. If a Buddha can manage, a Jesus can manage, you can manage, because essentially we are not different. They were people exactly like us, but they worked, they worked hard to grow. They poured their whole energy into one phenomenon, and that is meditation.

So while you are here go deeper into meditation. Learn at least one method so deeply that when you go away from here you can continue that method. It takes time and patience, but great is the fulfillment when it happens, great is the joy when meditation matures.

This is your new name: Swami Yoga Vigyan. Yoga means meeting, meeting with god, the ultimate meeting, and vigyan means the science -- the science of the ultimate meeting.

That's what sannyas is. It is a science of the inner world. It is not objective, it is subjective. It has nothing to do with things but is has everything to do with your consciousness. It is an effort to raise your consciousness to its absolute potential. And when your consciousness has risen to its highest

possible peak, bliss descends on you, peace descends on you, god starts hovering around you. And for the first time you know that you are immortal, eternal, that nothing can destroy you, that there is no need to be afraid. And when all fear disappears one starts living, only then can one start living. Fear paralyzes people -- and all the religions have tried to exploit fear.

I am giving you a totally new vision of religion. It is not based on fear, it is rooted in fearlessness. So I don't teach you any dogma, any belief system, any philosophy. I simply give you the science of going in, of waking up your soul. And nobody else can do it for you. Nobody can do it on your behalf, you have to do it. The master can only indicate the way -- you have to follow it.

Once even a little stirring in your consciousness starts happening the process is triggered. Then it goes on growing on its own. The first step is the most difficult. The seed falling into the soil, ready to die, that is the most difficult step. Once that has ben taken and the seed has died in the soil, the sprout starts growing. Just two leaves come in the beginning and then soon a great foliage and many branches and a huge tree with millions of flowers....

Initiation into sannyas is just like a seed falling into the soil. The disciple has to die in the master, he has to disappear as an ego, and then the work starts. Then you are really born. The first birth is through the mother and the father, the second, the true birth, is through the master.